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[For Terms, &c., see Fourth Page.]

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the kingdom of God; and while rejecting as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

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"Behold, I come quickly." "Occupy till I come."

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Selections.

THE DOUBLE STAR.

Long ages came and went;
And, sick with hope deferred,
The church's voice grew faint; as seemed
Unnoticed and unheard.
At length a light was born,
The day-spring broke on earth,
The love came down from heaven.

Long years have come and gone;
And, with uplifted eye,
The church, with calm and silent hope,
Has watched the eastern sky.
At length the voice that yet we heard,
With which all earth shall ring:
"To this is God, our God,
This the long-promised King."
—Dr. H. Bonar.

THE MORNING STAR.

Among the many striking figures under which our Lord is presented to us in Scripture, that of the Morning Star, as suggestive of the beginning of a new day, is not one of the least interesting. In the book of Revelation (2:2) Christ says of himself, "I am the bright and Morning Star."

The fitness of this image to represent the Redeemer in his first coming and during the gospel dispensation will appear when we consider that the morning star is the herald of the day; that it is seen before the sun rises, while as yet darkness covers the earth; and that it shines through the dawn which gives promise of the approaching day. It does not immediately flood the world with light; it may steal almost unobserved on the scene, not very different in appearance from other stars; but the dawn which follows in its train gradually spreads and increases till the earth is suffused with twilight, still brightening to the verge of sunrise. This is a true picture of the effects of Christ's first advent.

The Jews, indeed, had long lived under a star-lit sky; for to them the darkest hours of the night were relieved by the utterances of Moses, of David, and of the prophets; but how welcome the Star of Bethlehem was to the pious Israelites appears in the hymn of Zacharias, in which he hails with thanksgiving the "Dayspring from on high." To the Gentiles that Star was as life from the dead—"The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light sprang up" (Matt. 4:16).

What is it to us? For now "the night is far spent, the day is at hand." The night indeed is not over, but *far spent*; the day has not arrived, but at hand, for the sun is not yet risen. Yet, says the apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). To the opened eye there is light even in the dawn. "To him that overcometh," says the Lord, "I will give the Morning Star"—i. e., himself. Let us not fail, then, to look onward and upward with a hope that shall never be disappointed.—*Sunday Morning.*

"BE THOU PERFECT."

"I am the Almighty God: walk before me, and be thou perfect."—Genesis 17:1.

The word "perfect" might be rendered, without violence to the text, as *sincere*, and the word "sincere," in our language, in its origin, meant, *without mixture*. Philologists tell us that it comes from two words meaning, *without wax*, an expression applied to strained honey; that from which the wax has been removed is perfect, pure, clear, transparent. So, *sincerity* is that feeling of the heart and that purpose that is unmixed with impurity, that is clear, transparent, "walking in the light as he is in the light"; as our Saviour says, "If thine eye be single, thy whole body will be full of light"; and so here, God requires of his servant that he shall be perfect in his sincerity; that is, that he shall aim at pleasing him rather than, and as opposed to, walking before all others. This takes from us a mixed motive. There are many who try to please God and walk according to the law of God, to a certain extent, and yet they bring in a great many mixed influences to guide their conduct, as well as this thought of pleasing God; and there are many who fancy that business can scarcely be conducted on the principle of seeing God and doing that which is exactly right, and they must devote just a little from that perfect purity; but when we devote at all from the law of right, then the mist gathers over the eye; a cloud of impurity rests there; there is a mixture in the motives, and that man can never recognize God's presence who clouds his vision by suffering an impurity of motive to guide him. And if we know a thing is not quite pleasing to God, and do it because business requires it, because friends will be pleased by it, because it might be gratifying to this man in high position, or to that party to which we belong, or to that dear friend whom we would like to please; if we do anything that is displeasing to God for any motive of gain, or applause, or fame, or anything else, that moment the mental vision is clouded—we are insincere, we cannot walk before God, we cannot please him in all we say or do, we are preferring something else to God; and the moment the human heart prefers anything else to God, that moment God withdraws himself, by the influences of his comforting Spirit, from the human heart,

and there is no way by which man can have perfect clearness of moral vision, by which man can have perfect happiness and peace of soul, by which man can look death calmly and triumphantly in the face, by which man can read his title to immortal habitations above, unless he keeps God before his vision, and is walking with the consciousness that he is pleasing God. And yet we sacrifice the future for the present, we sacrifice the spiritual for the material, we sacrifice God's favor to gain a little earthly favor, and oftentimes lose that earthly favor too; we displease God for the sake of making earthly gain, in accumulating riches, but they take to themselves wings and fly away, and the very gain we made becomes like fire that burns into our inmost soul. There is no safety, there is no peace, there is no happiness, to be found in this world but by walking before God, retaining God in our knowledge, and pleasing him in all we say and do.

But possibly some one says, Can we please God? Does he care for us? Do the best we can, and try to walk before him—does that give him pleasure? Yes, "Enoch had this testimony before he was translated, that he pleased God." A father is pleased with his child, feeble though it may be, if it attempts to please him. The little prattler may miscall words, may mistake, but if we read in the prattler's heart the disposition to please, we are pleased. If there is the desire to make others happy, we accept the desire, even though the effort be but partial. The poor little girl who brings to her teacher a little flower, plucked upon the way, pleases that teacher, though she cares nothing for the flower. She accepts it as a token of affection from the girl. So the great Father is pleased with us when we try to please him—when we walk before him with purity of heart and elevation of purpose. When we try to do good, God accepts our efforts, feeble though they be; and when, in the spirit of benevolence, we have nothing more to give, and we give a cup of cold water to the famishing one, he accepts it as given to himself, and says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"; but the giving, the kindness of heart, the pleasing, depended not on the amount of the offering. I shall never forget my own feelings when, distant once in the land of Palestine, I was ill, and knew not when I should return. In that distant land I received a letter from my family, and in that letter it was stated that a dear friend had given a token of regard to my youngest child, then a comparative infant, and my heart swelled more with affection for that friend than had he sent a token of affection to me. It was given to the smallest of my children, the little one, and he had done it unto me; and my heart, half across the globe, swelled with affection to a friend I could not see, because he had remembered a little one. So the great Father has his little ones scattered all over our land, in hovels, in cellars, in garrets, and abodes of affliction, and in scenes of poverty, and he sees when an act of kindness is done to one of the least of them, and in the heaven of heavens he says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—*Bishop Simpson.*

THE LIGHT IN THE HELMET.

From the ceiling of the Sistine chapel look down the marvellous frescoes of Michael Angelo. In that chapel also is the overshadowing awe of his work, "The Last Judgment." Angelo, working with the rapidity and power of genius, was only twenty months in decorating his part of the building. There was the intense application of genius also. He turned the key in the chapel door. He permitted no one to come in, even getting ready his own colors. That he might paint in the night, he put together a kind of card-board helmet. In it he fastened a candle. Then both hands were free, and yet he was sure to have a light. The latter shone faithfully down on the work, guiding the busy hands. The Christian worker should feel that his hope in Jesus is just such a light. It is never in his way. It leaves his hands free. He can work on intensely and incessantly. Still his hope shines on.

Some men's hope always seems to be in the way of their Christian activity. They are worrying about it all the time. They go round like a man turning a corner with a lamp in one hand, while with the other he anxiously covers it from the draft. We need not be worried continually to know if our hope is burning. If I can say, "Thou art my lamp, O Lord," I know my lamp will shine on. My hands are free for active labor. What if I get so absorbed in work for Christ, that I am not thinking definitely about my hope? The great painter, as he saw burning before him the colors that his candle lighted up, must have become so interested that at times he did not think about the latter, but it faithfully shone on. Not that one may be careless about his hope and rush on heedlessly. Sometimes, the painter needed to take off his card-board helmet and look after his light. Sometimes, it is well for a Christian in meditation to ask himself about his hope. It is only to be an occasional exercise, though, never micro-

scopic, never to be a torment to him. The rule is that it is a great deal better to be busy with Christian work, making self-examination occasional, knowing that Jesus won't let our light go out. There are disciples who don't seem to have got into the liberty of justification that leaves the hands free and the soul at peace about its hope. They are in a worry all the time lest they lose that which was given to keep them from worrying. Keep busy at work, Christian. Up above is the soft, guiding light. Down below your hands may be busy, leaving fadeless impressions.—*S. S. Times.*

PRECIOUS PARAGRAPHS.

"Our sufficiency is of God." In theory all believe this, in practice thousands are skeptical. Few are prepared to venture all upon him. Yet our success depends upon it. As men we have influence, but it is weak, superficial, fitful, compared to the power with which Christ endues those who wholly trust him. Ministers often make converts mainly through the power of magnetism and human ingenuity, but they are stony ground converts. The more of Christ there is in the preacher, the more are likely to be converted, and the deeper will be the work of grace. That is what we now most need. There are talent, skill and eloquence in the ministry, but a lack of the power of Christ.—*Baptist Union.*

As the beauty of the world is set off by a graceful variety, so it is with the Scriptures. There are sublime truths that the most aspiring reason of man cannot overstep. There are more plain and easy truths, on which the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a shady thicket in it; neither should we be offended with the Word of God, that among so many fair and open walks we here and there meet with a thicket that the eye of human wisdom cannot look through.—*Bishop Hopkins.*

When some of his free-thinking friends reproached Goethe for wasting his time over the Bible, the poet responded: "I am convinced the Bible becomes more beautiful the more one understands it."

"In the beginning God created the heavens and the earth" (Gen. 1:1). "This simple sentence denies atheism; for it assumes the being of God. It denies polytheism, and, among its various forms, the doctrine of two eternal principles, the one good and the other evil; for it confesses the one eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being."—*Dr. Murphy.*

The Lord our Shepherd has a large pasture ground. He takes us in the summer to the mountains, and in the winter to the valleys. Warm days of prosperity come, and we stand on sun-gilt Sabbaths and on hills of transfiguration; and we are so high up we can catch a glimpse of the pinnacles of the heavenly city. Then cold, wintry days of trouble come, and we go down into the valley of sickness, want and bereavement, and we say: "Is there any sorrow like unto my sorrow?" But, blessed be God, the Lord's sheep can find pasture anywhere. Between two rocks of trouble a tuft of succulent promise; green pastures beside still waters; long, sweet grass between bitter graves. You have noticed the structure of the sheep's mouth. It is so sharp that it can take up a blade of grass or clover-top from the very narrowest spot. And so God's sheep can pick up comfort where others can gather none. The secret of the Lord is with them that fear him. Rich pasture, fountain-fed pasture, for all the flock of the good Shepherd.—*Talmage.*

"Unto us are given exceeding great and precious promises" (2 Pet. 1:4); on which the *Sunday S. Times* notes:—

- I. The Author of the Promises—"The blessed God."
 - II. The character of the Promises—"Great," "Precious."
 - III. The influence of these Promises—"We are kept from the world."
- Study them.
Plead them.
Prove them.

"The lady in Millais' famous picture would have saved her lover's life from the massacre of Bartholomew by bidding the popish badge around his arm; he kisses her for her love, but firmly removes the badge. So when the dearest friends we have, out of mistaken tenderness, would persuade us to avoid persecution by relinquishing principle, and doing as others do, we should thank them for their love, but with unbending decision refuse to be numbered with the world."—*Spurgeon.*

SIN.

Look now at sin; pluck off that painted mask, and turn upon her face the lamp of the Bible. We start! it reveals a death's head. I stay not to quote texts descriptive of sin; it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—everything that man hates it is; a load of evils beneath whose most crushing,

intolerable pressure the whole creation groans. Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man a grave? Who is the tempter that steals his virtue? Who is the murderer that destroys his life? Who is the sorcerer that first deceives, and then damns his soul? Sin! Who, with icy breath, blights the sweet blossoms of youth? Who breaks the hearts of parents? Who brings gray hairs with sorrow to the grave? Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents? Sin! Who casts the apple of discord on home hearths? Who lights the torch of war, and carries it over happy lands? Who, by divisions of the church, rends Christ's seamless robe? Sin! Who is this Delilah that sings the Nazarene asleep, and delivers the strength of God into the hands of the uncrucified? Who, with smiles on her face and honeyed flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps, pierces our temples with a nail? What siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition? Sin! Who petrifies the soft and gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice into the lake of fire? Sin! Who, having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand to bar the door against the messenger of mercy? What witch of hell is it that thus bewitches us? Sin! Who nailed the Son of God to that bloody tree? and who, as if it were not a dove descending with the olive, but a vulture swooping down to devour the dying, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him, who once but little lower than an angel, but little better than a devil? Sin! Thou art a hateful and horrible thing; that "abominable thing which God hates." And what wonder: Thou hast insulted his holy majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—*Dr. Guthrie.*

TRIUMPH.

Take up the flag of salvation, soldiers of a better King, and bear it forward in triumph. Let it never trail in the dust. Were you to know that the morrow would find you in the skies, would you not begin the prelude to your song of triumph? Instead of tagging after the world and offering every paltry compromise, the church should tune herself to the minstrelsy of heaven, and sing the world to the Cross of Christ. "Oh, the weary toll of the poor, weak church—how pitiful it is! Let her walk to her full joy and triumph! Let her march forward in her strength! They may cry, do not hoist your banner so high, but the higher the better. Lift it, till the dying wretch lying prone in the dust shall be cheered by its beckoning folds. Lift it, till the last out-cast hovering in the haunts of shame shall see it. Plaudit in the teeth of vain philosophies, dart it at the great adversaries, let it be the ever-present talisman waving its perpetual promise of victory. Let the streamer feel the air, for Christ is coming. Hark! do you not hear the distant rumbling of the wheels of his mighty chariot as he comes conquering and to conquer? Do you not catch the music of God's great orchestra, as creation itself is attuning for the grand chorus to the King of kings and Lord of lords? Lo! He comes! Are you waiting for him?—*Rev. H. C. Carpenter, D. D.*

IS IT FIRM?

One of the tributaries of the Nile is said to have upon its surface a growth of vegetation, some three feet in thickness, tough and firm enough to allow of being sunk over, if it be done quickly, without sinking more than ankle-deep; while underneath is deep water, and should the singular surface give way, drowning would be inevitable. To the daring adventurer there must be a certain charm in treading this network of weeds in the passage from point to point; but the most venturesome would denounce as fool or lunatic one who would propose building on it. Are they any less foolish who, despite the warning that "other foundation can no man lay than that is laid, which is Jesus Christ," are yet building their hopes of salvation upon their own merit, and walk through the days and years trusting to the negative goodness and intellectual belief which, like the river plants, are of worth and value as far as they go, but, like them,

cover peril and destruction when relied on for more than their legitimate purpose? The Most High sends his voice through a thousand avenues of nature, making all his handiwork to utter parables, and by every leaf of the tangled network of the Nile he gives the warning—Build on Christ, the Rock of Ages. So, and so only, shalt thou be safe when the great day of his coming shall scatter all false hopes to the winds.

Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

HYMN OF THE WAITING ONES.

Dear Brother in Christ:—I send the following, copied from a hymn book which has come into my hands. It may be new to some, and of interest to those who are waiting for the Son of God from heaven. Yours as ever, Wm. Marks.

Toronto, P. O., Canada.

Tune—"Land of the Living."

I'm waiting for thee, Lord,

Thy beauty to see, Lord,

I'm waiting for thee, Lord,

For thy coming again:

Thou'lt come over these, Lord,

A place to prepare, Lord,

Thy home I shall share

At thy coming again.

'Mid danger and fear, Lord,

I'm off weaver here, Lord,

The day must be near

Of thy coming again:

'Tis all sunshine there, Lord,

No sighing or care, Lord,

But glory, so fair,

At thy coming again.

Whilst thou art away, Lord,

I stumble and stray, Lord,

Oh, hasten the day

Of thy coming again.

This is not thy rest, Lord,

A pilgrim's contest, Lord,

I wait to be blest,

At thy coming again.

Our loved ones before, Lord,

Their trials are o'er, Lord,

We'll meet them once more

At thy coming again:

The blood was the sign, Lord,

That marked them as thine, Lord,

And brightly they'll shine

At thy coming again.

Even now let my ways, Lord,

Be bright with thy praise, Lord,

For brief are the days

Ere thy coming again:

I'm waiting for thee, Lord,

Thy beauty to see, Lord,

No triumph for me

Like thy coming again!

RESURRECTION FROM THE DEAD.

BY REV. L. THOMPSON.

The New Testament scriptures employ, in the original, two different words to express the general idea embraced in the one English word *resurrection*, by which both the Greek words are translated. The literal meaning of one of these is, *to stand or rise up*, it being designed to express the appropriate posture of life, consciousness and activity, in distinction from a prostrate posture, which is usually regarded as appropriate to the dead. Comprehending the entire future condition of man, it designates the conscious existence of the soul, the resurrection of the unconscious body, and the reunion of both to share together in the eternal rewards of a state of retribution.

The other word translated *resurrection*, is an allusion to the expression so often employed in the scriptures, which represents death as a sleep. The natural posture of sleep is that of recumbency. And the word denotes that the recumbent, slumbering body shall awake out of its long sleep and rise up reanimated by the ever active spirit. Unlike the other word, it has no necessary connection with the future moral condition of man, but is employed simply to denote the final resurrection of his dead body to life.

The doctrine of the resurrection of the body is pre-eminently one of revelation alone. Nature does not teach it, though it remotely suggests it. To those who already possess and believe in revelation, it hints that it is possible, if not probable;—as for example, the revival of the life, verdure and beauty of spring after the bleak sterility and death-like aspect of the winter landscape; or, what is more to the point, the reanimation of the motionless and to all appearances, entirely lifeless worm in the chrysalis state, in the new form of a beautiful winged insect that feeds on the nectar of flowers, floats in the sunbeams, and joyously expatiates in the wide expanse of the ethereal element. Yet while these analogies show that the doctrine of the resurrection of the dead is not absurd, and neither impossible nor improbable, and thus do not *disprove* it, they do not absolutely prove it. For proof we are wholly dependent upon the simple "Thus saith the Lord."

And as the Word of God furnishes the proof, Christ, by his own resurrection, furnishes the pattern and the pledge of the resurrection of the dead. We are told that the resurrection came by him in the same manner as death came by Adam. He is said to be "the first-fruits of them that slept," not because he was the first of the dead who rose, for others rose before him, to die again,

but because his resurrection was the pattern, and like the first-fruits of the Jewish harvest, the pledge of the resurrection of all the thousand avenues of nature, making all his handiwork to utter parables, and by every leaf of the tangled network of the Nile he gives the warning—Build on Christ, the Rock of Ages. So, and so only, shalt thou be safe when the great day of his coming shall scatter all false hopes to the winds.

But notwithstanding the express declarations of Scripture and the memorable and decisive pattern and pledge of the resurrection of the dead, the great mass of men deny it. The doctrine seems incredible, and it surely would be as the result of any natural law or finite power. But "why should it be thought a thing incredible with you that God should raise the dead?" He surely has the power to raise the dead to life, if he has power to give life at first. The Sadducees, the skeptics of our Saviour's day, declared that there was "no resurrection, neither angel, nor spirit," not because it was incredible that God could raise the dead, but because they did not believe his testimony that he would do it. The Gentile nations rejected the doctrine as one indicating insanity in those who taught it. When Paul preached to the learned pagans of Athens they listened patiently till he came to this point, when they would hear him no longer: "When they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter." So deep-rooted was the prejudice in the unenlightened Gentile mind against the doctrine, that it was one of the occasions of dissension even in the Gentile churches. The leading object of the masterly argument of the apostle in the fifteenth chapter of the first epistle to the Corinthians, was to answer the objections and refute the false philosophy of certain persons in the church at Corinth who denied this doctrine. And, in the second Epistle to Timothy, mention is made of two persons among the Gentile converts who explained the doctrine away as meaning only a recovery from a state of ignorance and sin, and therefore, in the case of the Christian believer, already past,—a view which "overthrow the faith of some."

Moffatt, the distinguished missionary to South Africa, in his very interesting work upon that country, gives an account of the surprise of certain African chiefs on hearing announced the doctrine of the resurrection of the dead, which would apply essentially to the vast majority of the pagan world. Of one of the princes, who had before been listless under his preaching, he says: "The ear of the monarch caught the startling sound of a resurrection. 'What,' he exclaimed with astonishment, 'What are these words about! The dead! the dead rise?' 'Yes,' was my reply, 'all the dead shall arise.' 'Will my father arise?' 'Yes,' I answered, 'your father will arise.' 'Will all the slain in battle arise?' 'Yes.' 'And will all that have been killed and devoured by tigers, hyenas, and crocodiles again arise?' 'Yes, and come to judgment!' 'And will those whose bodies have been left to waste and to wither on the desert plains, and scattered to the winds, again arise?' he asked with a kind of triumph as if he had now fixed me. 'Yes,' I replied, 'not one will be left behind.' This I repeated with increased emphasis. After looking at me for a few moments, he turned to his people, to whom he spoke with a stentorian voice:—'Hark, ye wise men, whoever is among you, the wisest of past generations, did ever your ears hear such strange and unheard-of news? Then turning and addressing himself to me, and laying his hand on my breast, he said, 'Father, I love you much. Your visit and your presence have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead men rising! The dead must not rise!' 'Why,' I inquired, 'can so great a man refuse knowledge and turn away from wisdom? Tell me, my friend, why I must not 'add to words,' and speak of a resurrection? Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, 'I have slain my thousands, and shall they rise?'

The same writer gives an account of another chief "who," he says, "calling about thirty of his men to approach, addressed them, pointing to me:—'He tells me that our bodies, though dead and buried, will rise and live again. Open your ears to-day. Did you ever hear fables like these?' "This was followed," says the missionary, "by a burst of deafening laughter, and on its subsiding, the chief begged me to say no more of such trifles, lest the people should think me mad."

Here we have an exhibition of the same feelings which were evinced by the mocking Athenian idolaters of old: "What will this babbling—literally, this scattering of words—say? He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection." They were ready to believe that "the resurrection"

THE
American Millennial Association,
Organized in Boston, Mass., Nov., 1838, has for
ITS OBJECT

The publication of a Pre-Millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy and of a practical character, and the support of Ministers or Colporteurs in destitute fields of labor.

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execute judgment" (Jude 14). Also Daniel the prophet bears witness, "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him" (Dan. 7: 13). Witness also the angel Gabriel, saying: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1: 32. Also the prophet Zechariah, saying: "He shall speak peace unto the heathen, and his dominion shall be from sea to sea, and from the river unto the ends of the earth."—Zech. 9: 10; James 7: 12. "All men shall be blessed in him; all nations shall call him blessed."—Psa. 72: 17. "In the regeneration, when the Son of Man shall sit in the throne of his glory," "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 10. Heaven and earth, inside and out, shall crown him with glory and praise.

While words represent things, the word *earth* represents this planet on which we live, and in which the throne of David was and in Jesus will be "as long as the sun and moon endure" (Psa. 72: 5). And the same word which promises the kingdom, locates it in the earth. As children of God we believe and thankfully accept our Father's word. No man may accept the word of the kingdom, and reject the word of its domain,—accept one part of the promise and reject the other, or count it of no importance. Countless promises of the kingdom of our Lord to come in the earth are recorded in the Scriptures. One may as well doubt whether he lives on the earth and is returning to the dust, as to doubt whether the regenerate earth shall be the seat of the New Jerusalem, and "of the throne of God and of the Lamb" (Rev. 22: 3). "For the Lord himself shall descend from heaven with a shout" (1 Thess. 4: 16). "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27.

Philadelphia, Pa.

"SPEAK NOT EVIL ONE OF ANOTHER, BRETHREN."

BY J. RUFFUM.

Is not this admonition of the apostle (James 4: 11) too little heeded in all our circles of acquaintance, even in all our church circles? What is more common than "evil speaking"? "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness" (Gal. 6: 1). Instead of doing this, we are not apt to speak to almost every one else about it rather than the person thus "overtaken"? "These things ought not so to be." It is painful to listen to the evil speaking so prevalent, in doors and out, even among those who profess to be servants of Christ. When a brother or sister in the Lord stumbles—or indeed when any person falls into sin—why need we say a word about it to any other person in the world? Cases may occur where duty may call us to make known their sin, but evil reports spread fast enough without us helping them along. Too much of the daily intercourse of neighbors and acquaintances is occupied in speaking of, or exposing the faults of, those around them. The direction given us by the Holy Spirit through the prophet Jeremiah (chap. 9: 4) is not out of place in our day: "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders." Even if we hear concerning a neighbor be not a "slanderer," but truth, it is no part of our duty to busy ourselves in spreading it. I have heard of a good old Quaker, who, after listening to his daughter while repeating to a companion some disparaging tales about a young lady of their acquaintance, remarked: "Well, daughter, she has told us a good deal that is unfavorable about thy absent friend; cannot these now tell us something good, or favorable, concerning her?"

We are admonished to "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption"; and this is immediately followed by the caution: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Eph. 4: 30, 31); so if we are among those who are looking daily for "the day of redemption" spoken of here, how extremely careful and prayerful should we be to "put away" all these things, and seek by God's help to attain unto the perfectness of the man "that offendeth not in word" (James 3: 2). In this connection the same apostle says: "Behold also the ships, which although they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth, even so the tongue" (James 4: 5). As I have in time past on the sea, by earnest endeavor, watchful care, and patient, persevering effort, learned to steer many a "great ship," even when "driven by fierce winds," and when the sea ran high: so it seems to me that by earnest endeavor, watchful care, and patient, persevering effort, accompanied with fervent prayer, we may by God's help be able to learn how to handle our helm (the tongue) so as to steer ourselves straight along the course to our heavenly port, and not make so crooked a wake (path) as we have done in the past. Let us with David resolve "to take heed to our ways, that we sin not with our tongue" (Psa. 39: 1), and with him earnestly pray: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141: 3). For "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3: 2). If we do not have that constant joy and

peace daily in the Holy Ghost that it is our privilege to enjoy, may it not be because of our heedlessness in this matter of "evil speaking"—having thereby grieved the heavenly Dove, the Holy Spirit? We all know how easily frightened away a dove is, and how careful we must be in order to keep one near us: so it is with the Holy Ghost. What may seem to us a trifle may drive away that blessed Comforter. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1: 19), and let us be careful to get "the beam" out of our own eye, before we meddle with or talk about "the mote" that is in the eye of our brother or sister. Amen.

The Advent Herald.

BOSTON, WEDNESDAY, FEB. 12, 1873.

"THE LEGS OF IRON."

"All ancient writers, both Jewish and Christian," says Bishop Newton, "agree with Jerome in explaining the fourth kingdom [of Daniel's visions, chapter 2nd and 7th] to be the Roman. Porphyry, and who was a heathen, and an enemy of Christ, was the first who broached the other opinion [that it was the government of the Lagidae and of the Seleucidae], which, though it has been maintained since by some of the moderns, is yet not only destitute of the authority, but is even contrary to the authority of both Scripture and history. It is a just observation of Mr. Mede, who was as able and as consummate a judge as any in these matters: 'The Roman empire to be the fourth kingdom of Daniel, was believed by the church of Israel both before and in our Saviour's time; received by the disciples of the apostles, and the whole Christian church for the first three hundred years, without any known contradiction. And I confess, having so good ground in Scripture, it is with me *tantum non articulus fidei*, little less than an article of faith.'"—*Dissert. on the Proph.*, Vol. 1, p. 217.

While there is this general agreement respecting "the fourth kingdom" being the Roman, some have advanced the view that as in the fourth century Constantine removed the seat of government from Rome to the ancient Byzantium—which he enlarged, beautified and called Constantinople after his own name,—and as subsequently we have in history what is known as "Eastern and Western Rome," the "legs" of the great image are designed to indicate this two-fold division; and if "the future antichrist" arises in the Eastern division anywhere he will be appropriately symbolized by the "little horn" on the head of "the fourth beast."

To our mind there are insuperable objections to this view. James Smith, in his "Plain Thoughts on the Sealed Book," thus forcibly urges one objection: "According to the facts of history the division of the image into thighs and legs was either too early or too late for the division of the Roman Empire into the eastern and western.

"Too early if our common reading, *belly and thighs*, be correct; for as the gold was Babylonian, the silver Medo-Persian, the brass Grecian, and the iron Roman, so, by this reading, both belly and thighs being brazen—Grecian—would demand that that division of the Empire should take place under the third, the Grecian, instead of under the fourth, the Roman monarchy, which is by far too early.

"And too late if the marginal reading, *belly and sides*, be correct. According to this reading that division would require to have taken place at the junction of the iron thighs with the Grecian belly and sides of brass, at the very first assumption of power by Rome, which was by far too late for this reading.

"Either way, then, the division of the Roman Empire into east and west was by far too early or by far too late for either of these readings, indeed for the prediction itself. Any superstructure based upon such a flimsy foundation of necessity must fall without any storm.

"The grand object of the great image obviously was to measure the long period stretching downward from the days of Daniel and the times of the vision of Nebuchadnezzar until the time of the setting up of the Millennial kingdom of the God of heaven; the four metals being representative of the four monarchies which were to intervene—Babylon, Medo-Persia, Greece and Rome, without any notice whatever of the division of the Roman Empire into eastern and western. All such fancies and suppositions, striking coincidences enough although they may be, ever ought to be taken for just what they are worth, and no more.

"We can find no evidence here whatever for the eastern origin of the Antichrist."—pp. 260-1.

It may be proper to add, that Mr. Smith himself is looking for a personal Antichrist yet to arise, but maintains that "Rome is the city of the beast," and that antichrist will be "the last, the greatest, and the worst of all the kings of Rome." That the "little horn" power of Daniel seventh belongs to Rome proper—western Rome, as it is called—we are and have been long fully satisfied, but that its rise and rule are still future we do not believe.

SMITH ON THE APOCALYPSE.

We shall not be likely to keep on hand for sale *Plain Thoughts on the Sealed Book* noticed in the *Herald* of Jan. 22nd; the demand for it among our readers would not be sufficient to warrant it, differing so widely as it does from the views which are generally held among us. As some however might like to obtain it we refer to it now for the purpose of correcting an error in the address previously given. The author's address is, James Smith, care of Thomas Russell, 144 West 15th Street, New York, and the price

of the book \$2.00, or \$2.20 including postage. We notice that Dr. H. Bonar, in the *London Quarterly Journal of Prophecy* for October, says of it:

"This is an able and remarkably well-written book. We do not accord with its expositions, but still we can speak of it as worthy of attention and study. It is futuristic in its views, but not exactly in the line of the usual futurist interpreters."

This is a fair notice. We have already given some extracts from the work, and intend to give more. Our purpose has ever been to pick up good thoughts wherever we can find them, and thereby make our columns rich and readable.

AN AFFIRMATIVE ANSWER.

Mrs. O., in writing to a friend enclosed in the envelope the tract of our "Question Series"—*Are you waiting for Christ?* to which the following response was given:

"Yes, I'm waiting with a longing I cannot suppress—
Praying, O my blessed Saviour,
Come reign in righteousness."

"Yes, I'm waiting—watching meanwhile
For the coming day;
For the night of toil and sorrow
Soon shall pass away."

"Yes, I'm waiting while I labor
My Lord's will to do—
Striving to be faithful ever
With the faithful few."

"Yes, I'm waiting while I'm hoping
Soon my Lord to see
Crowned with glory, with his angels—
Then he'll smile on me."

To be waiting, watching, working and witnessing for Christ is the proper attitude of the believer. As the pious MARTIN LUTHER observes, "to watch implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it, as sure and near, and the time of it uncertain; to watch for Christ's coming is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when he comes, should find us in; to watch is to be aware of the first notices of his approach, that we may immediately attend his motions, and address ourselves to the duty of meeting him. Watching is supposed to be in the night, which is sleeping time; while we are in this world it is night with us, and we must take pains to keep ourselves awake." According to this well known commentator "watching for Christ" implies not a little, yet we cannot think that he makes too much of it. Truly blessed is that servant whom our Lord when he cometh shall find watching and waiting.

SIGNS OF SUMMER.

The Rev. J. C. RYLE, B. A., rector of Helmingham, Suffolk, England, is an Episcopal minister whose name is known to many on this side of the sea from his "Expository Thoughts on the Gospels" and numerous small, practical works. He is a decided millenarian—earnest and out-spoken on the subject of the Lord's coming. The following paragraph from his pen deserves attention, and reminds us of the poet's statement, based on words of Jesus (Mark 13: 28, 29):

"Budding figtrees tell that summer
Dawns o'er the land:
Signs portend that Jesus' coming
Is nigh at hand."

"It becomes all true Christians to observe carefully the public events of their own day. It is not only a duty to do this, but a sin to neglect it. Our Lord reproved the Jews for 'not discerning the signs of the times' (Matt. 16: 3). They did not see that the sceptre was passing away from Judah, and the weeks of Daniel running out. Let us beware of falling into their error. Let us rather open our eyes and look at the world around us. Let us mark the drying up of the Turkish power, and the increase of missionary work in the world. Let us mark the revival of popery, and the rise of new and subtle forms of infidelity. Let us mark the rapid spread of lawlessness and contempt for authority. What are these things but the budding of the figtree? They show us that this world is wearing out, and needs a new and better dynasty. It needs its rightful king, even Jesus. May we watch, and keep our garments, and live ready to meet our Lord!—Rev. 16: 15."

PROP. DRAPER ON THE SOLAR FLAMES.

That our earth is to be dissolved by fire is as plainly, though not as repeatedly, taught in the Holy Scriptures as that Christ died for the ungodly. See 2 Peter 3rd chapter. Geologists and astronomers agree that there are indications in nature of such a catastrophe approaching—or, at least, that there are in existence and at work forces which render such an event not only possible but probable.

The *Methodist Protestant*, published in Baltimore, Md., in its issue of Jan. 18th, has the following article corroborative of this statement, which is well worthy of regard coming from the source it does:—"A lecture was delivered in the University of New York by professor Henry Draper on the 'Solar Flames or prominences.' The latest facts in this interesting subject were explained and illustrated by numerous photographs, some of which were taken with Docter Draper's new telescope of twenty-eight inches aperture, which is the largest instrument in this country. At the close of the lecture were the following remarks on the possible destruction of the earth by fire at any moment:

"There is one reflection connected with these solar eruptions that has a dire interest for us. If it be true, and there seems to be no doubt about the fact, that the streams of intensely-heated hydrogen can be ejected from the body of the sun with a velocity which, if endured, would bring that breath of fire to our

earth in a few hours, what would be the effect of an eruption on a larger scale? What would happen to men and animals if an explosion as general as that in T. Corone Borealis took place in our sun? In May, 1866, that star, which is usually invisible to the naked eye, suddenly flamed up till it was as bright as a star of the second magnitude. When examined by Miller and Huggins it was found to be enveloped by a prodigious atmosphere of hydrogen hotter than its own phosphorescence. In a few days it dwindled away and sank to its former insignificance.

"But what must have been the fate of animated beings on the surrounding planets, if any such there were? They were undoubtedly consumed at once and utterly dissipated. Who shall say that our sun, which is also a star, will not do the same to-morrow, or the next day, and thus the dread prediction of the Scriptures be realized at any moment? Most assuredly we have no guarantee to the contrary, and can only comfort ourselves with the reflection that while hydrogen is certainly there, and also an awful store of force to heat and project it, yet such convulsions are rare in the order of nature, and therefore the world may outlast our time. Nevertheless, both astronomy and geology inform us that there have been periods of great variation in the heat-giving power of our sun, and we may well be disquieted at the possible approach of a time when 'the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth also, and the works that are therein, be burned up.'"

CORRESPONDENTS have a good "social meeting" in the "Correspondence" department this week, as will be seen by the "Extracts from letters" especially. Hope they will keep it up, and that the "protracted meeting" will result in such a revival of "pure and undefiled religion" that many will long to speak that they may be refreshed. Why not?

MURDER AND MIRTH.

The trial of Franklin B. Evans for the murder of Georgiana Lovering, of Northwood, N. H., on the 25th of Oct. 1872, was concluded Wednesday afternoon at Exeter. He was found guilty of murder in the first degree, and sentenced to be executed the third Tuesday of February 1874. The murderer is in his sixty-seventh year and his victim was but little more than thirteen years old. The particulars of the case as given in the daily papers are exceedingly revolting, and show it to have been one of the darkest and bloodiest deeds on record.

How little the multitudes are impressed with such things however may be inferred from the following item with which a reporter's sketch of the trial closes:—

"The Town Hall was filled with people in the evening, but the character of the gathering presented a striking contrast to that which crowded the room during the day, for instead of the trial of a murderer for a heinous crime and the spectators attending it, the floor was cleared, and upon it were gay and light-hearted young people dancing to the measure of enlivening music."

Thus murder and mirth go hand in hand, rendering true the words of the wise man: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Only divine grace can save the heart from the "madness" of sin in every form. That sin rules but to ruin is undeniable. It often brings trouble here, but it will bring greater hereafter: for it is "appointed unto men once to die, but after this the judgment."

A PARDON CONCEALED.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee," was the command of Christ to the man out of whom he had cast many demons (Mark 5: 18, 19). "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven," was the counsel of the same Saviour to his disciples in general (Matt. 5: 16); and the duty of "confessing with the mouth the Lord Jesus" as well as "believing in the heart" that God has raised him from the dead, is taught in a variety of forms in the apostolic epistles. It is not our faith only, but "the profession of our faith" also that we are to hold fast (Rom. 10: 9, 10; Heb. 10: 23). The importance of thus openly confessing Christ in word and act, and the obligation of those who withhold from their fellow-men a knowledge of the truth are thus forcibly illustrated by an incident related by Rev. Hugh Stowell Brown:—

"In the Isle of Man, as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old, gray, ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. His name is still honored by the many; and you may often hear a pathetic ballad sung to his memory, to the music of the spinning-wheel. We must feel horror-struck at the fearful turpitude of that man who, having the pardon for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point his finger to most of us, and say: 'Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creature, not from temporal, but from eternal death,

Thou hast a pardon suited to all, sent to all, designated for all. Thou hast enjoyed it thyself; but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?'"

FUTURE PUNISHMENT.

The Seventh-day Baptists and Seventh-day Adventists are at one on the Sabbath question—both being satisfied that Saturday is the day to be observed as the Sabbath of the Lord by Christians as well as Jews; but in relation to the doom of the wicked they differ, and the *Sabbath Recorder*, in its issue of Jan. 23rd, is led to kindly administer this word of counsel to its cotemporary:—

"We deprecate the course pursued by the *Advent Review* and *Sabbath Herald* on the question of the duration of the future punishment of the wicked. To us, its course seems disingenuous. We would not use ungenerous language, but to us it does not seem candid to use the universal conceded fact, that the eternal punishment of the wicked is a truth fearful to consider, as a worthy and solid argument against it. The authors whom it quotes, as using certain strong language, did not employ it as a proof against the doctrine in any sense. The question is one of Scripture interpretation, and any appeals to the mere nervousness of men as a rule or ground of interpretation, is deceptive, and unworthy of the cause. If the Scriptures teach this doctrine, any appeal from them is a vain proceeding, for the doctrine is true. And if they do not teach it, it is not true, and no amount of reasoning can establish it.

"But this question is capable of a home application, by appealing to men's fears against the method of punishment defended by *Destructionists*. Only think of the insufferable stench of a vast lake of brimstone, liquefied by heat, and on fire, into which the wicked are plunged and held by the Infinite one, until, though slowly, yet surely, they are finally burned to a crisp! Some of these are consumed, perhaps, in a brief time, while the existence of others is continued (and who can tell how long) until they have been fully punished for their sins, and the anger of the All Merciful One (?) is appeased!

"Reader, if you can, pardon us. We only meant to hint at the weakness and unsatisfactory character of this form of argument so common with a certain class of writers, and to show, in a word, that there are difficulties on the other side of the question which could be put in a very strong light. Would that the *Herald* had a heart to drop this question, which will not be affected by its arguments, and with its whole soul, warmed by the love of Christ, stand by the cross, and entreat, with all its eloquence, the sinner to come, and in penitence and faith, look upon Him who there bore his guilt upon that tree, that justly condemned as a criminal, he might, through the matchless power of grace, be saved eternally in the kingdom of God's dear Son!"

Correspondence.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

APPEAL TO THE MINISTRY.

Dear Bro. Orrock:—The following is almost an exact copy of a letter sent to a brother in the ministry who expressed great anxiety to have sinners converted, and who thought preaching on the truths connected with Christ's second advent not calculated to accomplish the object. Please give it a place in our paper for the benefit of others. Yours fraternally, C.

LETTER.

Dear Brother:—I most heartily sympathize with you in your anxiety for the conversion of souls to Christ, for I fully believe that unless they are converted they will weep, and wail, and gnash their teeth forever in Gehenna. But neither you nor I can convert them. Neither can the Holy Ghost except through the truth. Now I have been preaching in this city for several years, and it has become my firm and settled conviction that our churches do not believe the Bible, i. e. practically. The Bible most clearly teaches that this age is to end amid judgments, and gives the signs of its approach and bids the church when she sees them to "look up," and to "know that the kingdom of God is nigh at hand." And he bids his ministers to proclaim it for the comfort of the people of God, and as a warning to the ungodly world.

If "present truth" were believed by the church as it should be, she would at once cut herself from the world and begin to live only for Christ and the coming kingdom. Then the world would be moved more than it is now under the proclamation of the gospel. Again, future punishment has come to be denied altogether, or else it is whittled down to a mere trifle, so that the church does not feel that concern for men's salvation that she once felt. And the convictions of sinners will never rise higher than those of Christians.

If ministers and people believed, felt, and talked as they would if their faith took hold of the great fact that the day of judgment is right upon us, and that all not "born again" would sink into an endless hell, then doubtless many would be moved to seek the Lord (but if they did not, our skirts would be clear of their blood). The truth is, the Holy Ghost is grieved because ministers and people have so generally closed their hearts to the reception of his utterances respecting Christ's second coming; and no truth can take the place of this. Now, as anxious as I am to have men saved (and my anxiety is often so intense that I cannot sleep), yet it will continue to be true that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Noah could not save the people in his time, nor could Lot. Neither did Christ save them. They saved

some, and so can we. If you and your people should heartily embrace the truth that *Christ is at the door*, and throw your whole soul into it, and leave God to take care of results, you would, no doubt, see a genuine work of grace, if not one so extensive as might be desired. I tell you, God's voice in historic prophecy cannot be neglected with impunity. I am very anxious for you, my brother, at this time. Your decision now will greatly affect your future interest and that of multitudes. "Present truth" has just been brought before you as never before, perhaps, and by it you are placed in a new position of responsibility. If the proclamation to which you have just listened is the counterpart of that given by John the Baptist, the twelve and the seventy, and by Christ himself, as undoubtedly it is, viz: that the "reign of Messiah is at hand," then to reject it is to "reject the counsel of God against ourselves," as did the Jews formerly (Luke 7: 29, 30). I beg of you not to indulge the idea that such preaching is not calculated to lead men to Jesus; for if they would embrace a *partial* gospel when a *full* exhibit of it would be disrelished and rejected, they might be able thus to gain an entrance into the church, and so have it appear to the pastor and members that great good was being done, when in fact, these persons would all the while be on the road to hell. Many would repent if the great truth of this age were endorsed by the churches as it should be, and if not, their faithfulness would leave them without excuse. The masses know full well that the ministry, as a body, have no sympathy with the doctrine of Christ's speedy advent, and so they treat the subject with indifference and unbelief. "Have any of the rulers believed on him?" is still the cry. Let your voice be joined with others in proclaiming, "I believe the Lord Jesus Christ is at the very door" (as he is), and give the evidence of it from historic prophecy and the signs of the times, and I believe God would be glorified, and much good done. It would bring reproach unquestionably, but it would likewise bring a blessing.

If the preaching of *all* the "truth as it is in Jesus" is not endorsed as it should be by the professed church of Christ, of course it will be paralyzed in its effect. If one says, "Christ is coming," and another by *silence*, or openly, says, "He is not coming," a dispute will arise among the hearers, and Satan will come off triumphant. But when all "speak the same thing," as they did in primitive times, then the truth is irresistible.

Our Lord's words in Matt. 24: 42-51, are very solemn in their import to us ministers. The "meat in due season" here, is the announcement of Christ's soon coming, as is evident from the fact that by it others are provoked to say—"My Lord delayeth his coming." God has always had special truth for special times, and this special truth must be believed, or ruin will follow. Instance Noah's time, Lot's, and the time of our Lord's first advent. The "sons of God" went down in the flood, and are likely to go down again in the deluge of fire just before us. Profession alone is not sufficient to save any man. Oh! these are awful times! May we understand them—their duties, and faithfully discharge them, is the prayer of your fellow-laborer in the Lord's vineyard.

LETTER FROM SISTER CASE.

Dear Bro. Orrock:—Perhaps you think since we have come to Michigan we forget our paper, our old friends, our faith and all; but I assure you the "blessed hope" and our former companions in trial were never dearer to us than now.

We have found good Christian friends and church privileges here in connection with the Free Baptist Church and enjoy all the liberty we could desire. So late in life as this we shall not expect to change unless it be to grow in grace and in the knowledge of the truth, but we feel as much at home as could be expected in a land of strangers. The *Herald* meets with more than its usual welcome. It has an odor of "home, sweet home," which is always refreshing,—not of our dear old home in Vermont, where the precious dust of our loved ones is sleeping, but of the better home for which the lonely, weary heart is ever sighing, where the dear ones shall come from the land of the enemy. We feel more and more that we have here no abiding place and "no continuing city," and that our Michigan home is only a resting-place on the journey.

We hope the time may come before long when we shall be able to defray the expenses of one of our Advent ministers, and send for one to come and preach here for a time. The doors are wide open, and we think much good might be accomplished. President Graham of Hillsdale College preached an excellent advent sermon here a few weeks since. Professor Dunn of the same place preaches here half of the time, and we like him. The Baptist pastor is a good man and gives us good doctrine, but does not profess to understand the prophecies, though he says he thanks God that he "never believed in any other coming of Christ than a personal and premillennial one."

The Lord has been very gracious to us in all our trials, and we fully trust Him for the future as we praise Him for past blessings. We would be glad to hear from any or all of our former Advent friends. Yours as ever, M. H. CASE.

Reading, Mich., Jan. 31st.

LETTER FROM BRO. BRANCH.

Dear Brother:—As I sat musing the fire burned. I called to mind past days, when the candle of the Lord shone round about us and we had light in our dwellings,—when the gospel of the coming kingdom was preached to us from Sabbath to Sabbath by God's servants. But where are we to-day? A scattered people, as sheep without a shepherd. And where are those chosen ones, who were sent to stand upon the watch-tower to raise the warning voice to an ungodly world—urging them to prepare for the speedy ushering in of that day when God will "arise to shake terribly the earth"? Some have gone to rest, others to their farms and merchandise,

leaving their first love and practically saying, "It is a vain thing to serve the Lord." Ah, delusive world! methinks thou art near thy end, when that wicked one shall deceive God's people no more. Dear brethren and sisters, how is it with you? Have any of you laid down your watch and given your profession the lie? O let us stand at our post though the storms beat heavily against us. Let us not waver in our faith, knowing that "now is our salvation nearer than when we first believed." When we think of the passing events of the day, our heart sickens within us. The record of the murders, suicides, robberies, storms, hurricanes, shipwrecks, fires, earthquakes, with the loss of life and property, and all manner of devastation and destruction, north, south, east and west, is terrible. And what are we to learn from these things? I answer, that the end of all things is emphatically at hand and hasteth greatly. For this event let us be constantly prepared; and to this end let us labor and watch unto prayer, that we may be counted worthy to escape those things that shall come to pass and to enter into rest with Christ in his kingdom—on the renewed earth when He shall have made all things new. Yours till glory, M. BRANCH.

Moers, N. Y., Jan. 31st.

PRAYERS AND POTATOES.

The following is a true story: A poor man was taken sick. He had a large family of young children dependent upon him for support, and as he was unable to labor the bread began to fail. One professed Christian after another had called upon him, talked and prayed with him and wished him well, but no one had offered help. One day a gardener, who had supplied the sick man's family with vegetables, called at the door and asked the wife if she would like some potatoes. She, poor woman, replied "Yes, we need potatoes, for we have scarcely anything to eat; but I cannot pay you: my husband has been sick a long time and will never be any better."

"Well," said the gardener, "if you need potatoes you shall have them, pay me if you are able, but if not, no matter,"—and stepping to his cart he took out a barrel of potatoes and rolled it into the house. "Where shall I empty them?" he asked. "Down cellar, if you will be so kind," said the grateful woman; "but you will have to go through the room where my husband is, and there is a man there now engaged in prayer."

The gardener stopped to hear no more, but pushing open the door of the sick man's room, cried out to the man on his knees: "Out of the way here! Which will do a starving family the most good—your prayers or my potatoes?" S. A. B.

EXTRACTS FROM LETTERS.

Elder M. J. Jackson writes from New Kingston, Pa., Jan. 28th:—

"I am having meetings in this place. The stormy weather of last week and the deep snow have rendered the attendance small; yet there seems to be a better feeling among the brethren, and one young man has decided for Christ, and we are hoping to see others do likewise. Indifference seems to characterize the community generally in this part of the valley."

Elder B. S. Reynolds writes from West Potton, P. Q., Canada, Jan. 30th:—

"I visited Danville, Sheffield and Wheelock, Vt., about four weeks ago. At the latter place several experienced religion, and we had quite a revival. I have just returned from Beebe Plain, P. Q., where we are much troubled with materialists who profess to speak with 'unknown tongues,' &c. A week ago I listened to a lecture by Dr. Barber on 'definite time.' He labored to show that the prophetic periods end in April of this year. Some of his arguments seemed plausible, but on the whole I could not agree with him. Two evenings I spent at Newport Centre, where several came forward for prayers."

Bro. T. E. A. Morrill writes from Campton, N. H., Feb. 1st:—

"The year past has been to me one of affliction and trial. I have not seen a well day for several weeks, and part of the time have been confined to my room, yet I feel that these 'light afflictions' are 'not worthy to be compared' with the future glory, and that they are really working for me 'a far more exceeding and eternal weight of glory.' Instead of being moved away from the hope of the gospel, I am made firmer in it every day. I am doing what I can in proclaiming the gospel of the kingdom, and in exhorting my fellow-men to get ready to meet their coming Judge."

Business Department.

APPOINTMENTS.

Springfield, Mass., Sabbath, Feb. 16th and 23d.
 Portsmouth, N. H., Sabbath, March 2nd and 9th.

Geo. W. Burnham.

LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass.

In writing on business be sure to give the name of the subscriber distinctly, with the post-office and State where the paper is received; and if it is ordered changed from one office to another, do not fail to say where it is now sent.

Those writing on matters not connected with the office will please write "Personal" on the envelope.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their paper or wrapper the week following this acknowledgment should inform us immediately.

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid: thus "Jan. 73" means that the subscription is paid to the first of Jan., 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any time how his account stands. The letter "H" indicates that the paper is sent free.

James Smith; Rev. C. Greene 2.00; Wm. Marks 2.00; B. S. Reynolds 4.00; Rev. J. L. Barlow 1.00; D. G. Stouffer 1.15; Elizabeth Bierbower 2.00 (paid Jan. 1, 1873); J. B. C. H. Canfield 1.25; T. E. A. Morrill 4.00; C. H. Pearce 1.00; O. H. Heckerman 1.00; B. S. Reynolds 1.00; R. B. Scott 2.00; Sylvester Burke 5.00; P. Kidder 2.00; Mrs. A. M. Sherman 2.00; H. D. Mortimer 4.00; Sarah L. Holman; Rev. M. D. L. Johnson; Wm. Hobbs; Geo. Scott; M. H. Case 4.00; Janet Wood 78; Sam'l Sharer 4.00; Rev. E. A. Brindley 1.00; Julia H. Harley; Emma A. Blackmon .50; S. D. Wheeler 1.00; Mary A. Dupray 3.00; F. S. Burchard 2.00; N. Coolidge 3.00; Festus Day 2.00; Dorcas Tibbitts 2.50; paid to April 1, 1873; A. L. Brand 9.00; James Roberts 2.00; N. Stokely 5.00; J. W. S. Johnson—have written you; Jacob Luper 2.00; Truman Sheldon 2.60; O. G. Smith 5.00; Mrs. Maria P. Patten 2.00; Wm. H. Hale 4.00; James E. New 15.00; D. G. Farrington 2.00; Elder J. R. Baird 2.00—have marked you paid to Jan. 1, 1874; H. Canfield; Sam'l W. Rush 2.00 (the *Visitor* is no longer published); D. W. Ross 2.00; James Cronk 1.00; W. H. Swartz; Richard Robertson, Esq. \$12.50; E. A. Hathaway 3.25; Mrs. Maria A. Ober 1.00; I. R. Gates; John G. Bobb 2.00; Arba Town 2.00; J. A. Aldred; Wm. B. Heath; E. A. Needham 25; Fred. Sehon.

NOTES TO CORRESPONDENTS.

A. PEARCE.—The money sent for sister L. A. F. was duly credited, and the paper is regularly mailed. The trouble must be at your office, I think.

W. B. KINNEY.—Not received: had you sent a post-office money order it could have been duplicated and thus recovered.

O. B. FENNER.—Supplied for the present: if more are wanted will remember you. Thanks for your response.

JANET WOOD.—We credit you the 20 cts. on your paper, &c. and send book: it will be better to prepay the postage at your own office.

W. H. SWARTZ.—Adam Fulmer owes 25 cts.; have credited the others as desired. The paper of N. H. is paid to Jan. 1, 1873.

DONATIONS TO THE A. M. ASSOCIATION.

A thank-offering for one of the best of husbands 2.00
 Mrs. N. Coolidge 1.00
 M. E. J. Sheldon (aged 81) .50
 Richard Shaw 1.00
 Wm. Taylor 4.00
 Fred. Sehon 1.00

BOOKS, TRACTS, &c. SENT

During the week ending Wednesday, Feb. 12.

By mail.—Edmond Done; D. G. Stouffer; Rev. C. H. Canfield; O. Heckerman; Janet Wood; Emma A. Blackmon; James Ellis (sent "Joyful Explorers in Bible Lands" Feb. 7th); J. L. Bliss; T. Sheldon; B. D. Haskell; E. A. Needham.

FOR SALE AT THIS OFFICE.

IN CHRIST; or The Believer's Union with his Lord. A 12 mo. of 210 pages, by Rev. A. J. Gordon, pastor of the Clarendon street Baptist Church, Boston. The union of Christians with Christ is here unfolded in ten chapters—beginning with justification and ending with glorification. Several extracts from it have appeared in our columns. Price \$1.50, postage included.

"WILL THERE BE A MILLENNIUM BEFORE THE COMING OF JESUS?"

We have now on hand some copies of this elaborate Essay of the Rev. J. A. Seiss, D. D., of Philadelphia. We were unable to obtain it some time ago, but it is now on sale again. It shows that the doctrine of the world's conversion "is not in the creeds,"—that the "great Confessions" and "great old theologians are against it,"—that Dr. Whitby, "the chief propounder, gave it as a novelty,"—and that "the sacred Scriptures confute it." An 8vo. pamphlet of 70 pages. Price 40 cents, postage included.

"THAT BLESSED HOPE."

This excellent sermon of Dr. McCall ought to be widely circulated among professed Christians of every denomination,—especially should it be put into the hands of ministers. It has been put into tract form at the office of the *Prophetic Times*, Philadelphia, Pa., and may also be obtained at our office. It makes a large 32-page tract, and will be sent by mail at the following rates: single copy, 10 cts; 6 copies, 50 cts; 13 copies, one dollar.

NEW TRACTS.

INVITATION SERIES.

No. 1. The Wide Welcome—Isa. 55: 1.
 No. 2. The Powerful Purifier—Isa. 1: 18.

QUESTION SERIES.

No. 1. Are you waiting for Christ?
 No. 2. Does your soul prosper?
 We will send them post-paid, mixed or otherwise, at the rate of 40 cents per hundred. Who wants them?

darkness. It is indeed 'perilous times,' and if ever our Lord required faithfulness, patience and perseverance on the part of his chosen ones it is now. It seems to me that all who do not take this stand for God, and him alone, will be 'carried away with the error of the wicked,' and lose all that interior, heart religion which alone will honor God or benefit man in the day of his coming. His grace alone can enable us to endure unto the end, and be ready at any moment to enter in to the marriage supper of the Lamb. We think much of the weekly visits of the *Herald*, and hope it may continue to be a faithful exponent of God's truth until Jesus shall come and dismiss us from the field of battle."

Bro. Charles B. Snow, of Edgartown, Mass., writes Jan. 28th:—

"I have no Advent preaching but what I get from the *Herald* and the Bible. We hear much said of the world's conversion and of the universal triumph of Christianity, but for one I reject the doctrine as a fable of the last days. It is of recent date. It was not the faith of the church until the last century. The parable of the wheat and tares as explained by our Lord, and his declaration that 'as it was in the days of Noah, so shall it be in the days of the coming of the Son of man,' forbid the idea. The prophets of the Old Testament and the apostles of the New describe the last days as dark, gloomy and perilous, with the church fallen and far from God, and the world filled with crime and violence. They tell us that the 'man of sin' is to remain in the world until the Lord comes and destroys him by the brightness of his coming (2 Thess. 2: 1-8), and that there is to be no millennium of righteousness until 'the first resurrection,' at the return of our Saviour. Surely we have fallen on strange times, when the church has become so degenerate as to cast out her children for looking for and speaking of the coming of her Lord. But let us gird on our armor and fight valiantly the good fight of faith, for when God works for his people just then is the time for Satan to practice his impositions upon those he can get under his foul influence. I am thankful to God for his kindness in raising up friends who can comfort each other on their way through this world of sorrow and death. No ties are stronger than those which unite the hearts of believers, though widely separated from each other; and when Christian brethren and sisters exchange their kind and cheering admonitions, how soothing to the troubled breast those heavenly whispers are!"

Sister Martha Conkey writes from Burlington, Wis., Jan. 27th:—

"I cannot tell you how much we love the *Herald*. It is as one of our household. I have seen its face every week since my childhood, as it has come regularly to gladden our hearts with the good news of our returning Saviour—of his coming to reign on earth, to wipe away all tears from our eyes, and to remove for ever all sickness and death. Long years have come and gone and still we are looking for our beloved Lord, for we know he will come. The world is in darkness, but those who believe in Jesus and take heed to the sure word of prophecy are not. They are the children of light and of the day. Now is the time to work, and to do all we can to save precious souls from death. Brother, be of good cheer; work, wait and be faithful a little longer. What if dark clouds hover over you for a time—remember that the smiling face of our loving Father is ever behind to shine all the brighter when seen again. How good it is to trust in the Lord at all times and to pray much! I fear that we, as Christ's children, do not pray enough, nor study his holy Word as much as we ought, for it is the bread of life to all who love him, and if we do not eat of it how can we live?"

Bro. Jacob Roberts writes from Middletown, Conn., Jan. 17th:—

"I was confined to my bed during the summer for nearly three months, and when I had strength to lie and read I found the *Herald* a great comfort to me. I have occasionally lent the paper to my neighbors and have sent them abroad, into North Carolina, Texas, Kansas and elsewhere. 'Cast thy bread upon the waters, and thou shalt find it after many days,' says the Preacher. Capt. M. of this city, a few months since, in cleaning out the garret of a dwelling house owned by him and which had been rented to others (not Adventists), picked up an old copy of the *Advent Herald*, and curiosity prompted him to lay it up for a leisure reading. The result was, he became deeply interested, and has since been taking to task some of the Congregational ministers (he being a Congregationalist) for not preaching 'Jesus and the resurrection' as they ought. . . . God has been very kind to me. I had a present the other day of two dollars, which enables me to send something on my paper. Though past my eighty-third year I am able to read and write without the aid of glasses. I began to think that I had outlived my usefulness and was only fit to be laid aside and await the resurrection morn, but the command, 'Occupy till I come,' so forcibly impressed my mind that when I had strength to sit up in bed I wrote a number of letters to friends and relatives, and rejoice to learn that they have been blessed to the good of many and to the conversion of some to Christ."

Deacon Henry Lint, of Newburyport, Mass., who has acted as one of our agents for many years, writes under date of Jan. 27th:—

"The *Herald* continues to be a great source of edification and comfort to myself and the subscribers among whom I circulate it; and I am often consoled with the thought that I am thus aiding in defending God's plan of redemption as revealed in his blessed Word, and in hastening the time when 'He will show who is the blessed and only Potentate, the King of kings and Lord of lords.' It is more than thirty years since God by his Word and Spirit impressed my mind with the idea that the time is at hand, and although I have passed through disappointment and severe trials yet my heart has been joyed by his favor through the merit of Jesus, 'everlasting consolation and good hope through grace'; and I dare believe that what

he has promised he is able to bring to pass, and that he will give the little flock the kingdom prepared for them. As I advance in life (being now about 56 years old) I often think if our Lord does not soon come in his glory I may be sown in weakness—as the apostles express it in the 15th chapter of 1st Corinthians;—but if it should please Him to permit me to fall under the power of death I believe I shall be raised in power by his Spirit that dwelleth in me. May all the saints scattered abroad who are looking and waiting for the Lord, have their joints girt about with truth, their lamps burning, and be ready to open to the Master immediately in the day of his revelation."

Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Therefore comfort one another with these words."

SCOTT.

Bro. Orrock:—My father, Reuben Scott, died in Colburne, P. O., Canada, Dec. 8, 1872. He embraced the Advent faith in 1842, and lived until death in bright hope and earnest expectancy of the return of our coming King. He was a constant reader of the *Advent Herald* for years, and always loved the doctrine he professed to believe and the cause of our common faith. Yours respectfully, R. B. SCOTT.

General Intelligence.

NEWS ITEMS.

"EARTHQUAKES IN DIVERS PLACES."—*Athens*, Feb. 3. A terrible earthquake has occurred in the Island of Samos, causing great destruction and loss of property.

CALCUTTA, Feb. 4.—An earthquake at the city of Lehree in the Territory of Scinde has appeared attended by a dreadful destruction of human life. The foundations shook, and the earth rose and fell. Hundreds of dwellings were laid in ruins, and the inhabitants rushed into the street where many met their death from falling buildings, while those who remained within were in many instances buried among the ruins of buildings. It is estimated that upward of five hundred persons perished. Large numbers of animals were also devoured by the earthquake. A great part of the city is in ruins. The earthquake extended over a large tract of country.

PEACE IN RUSSIA.—If Russia really means peace towards all the world, as she declares, she certainly does not depend on the sickle and plough in carrying out her peaceful designs. The military commission of that nation, which has for some time been in session, has just submitted the result of its labors to the Czar, whose recommendations, we are told, provide for a continuance of the compulsory military system and the doubling of all regiments and divisions. This will bring the peace footing of the army up to 739,000 men, with 621,000 reserves, being an increase of 140,000 men over the present war footing. The military estimates for 1873 are increased to 160,000,000 roubles, and it is announced that six factories for the production of uniforms and equipments are now in process of erection.—*Globe*.

VIENNA, Feb. 9. Empress Caroline Augusta, widow of Emperor Francis I., and grandmother of the reigning Emperor, died yesterday, aged eighty-one.

QUEBEC, Feb. 3. The Court House was completely destroyed by fire yesterday, entailing the loss of all the records of the Province since its foundation, together with title deeds and other important legal documents. The fire at one time threatened the Anglican Cathedral, but was confined to the Court House.

By the simultaneous explosion of four large steam boilers Monday forenoon (Feb. 9) at the American Iron Works in Brownstown, the 24th Ward of Pittsburg, Pa., a large number of persons were killed and wounded and much property destroyed. At last accounts seven dead bodies had been recovered from the debris.

Another boiler explosion in the afternoon of the same day, in Wood & Brothers' rolling mill at Conshohocken, Pa., killed eleven and wounded thirteen persons. The walls of the building were thrown down, and half of the boiler, which was old, and recently patched, was carried three hundred feet and buried in the Albion Print Works, killing two men, one of whom was literally cut in two.

On the 27th of January, Congress abolished the franking privilege. The bill abolishing it makes the law take effect July 1st, 1873; makes no allowance to members for postage or stamps, and is a pure and simple repeal of the privilege.

The Rev. G. Clapham, of the Westminster House of Correction, in his report to the Middlesex magistrates, refers to the great increase of crime among young girls, principally of the "domestic servant" class. He attributes the increase to cheap sensational literature, "insane love of dress," and cheap places of amusement. He dwells particularly on the taste for imitating the "questionable fashionable dress of the period."

THE QUEEN AT KIRK.

The *British Mail* says: "The Queen, dressed in black, and attended by three of her children, noiselessly entered Craithie Kirk. She proceeded to the royal pew to bow her head in silent prayer. The congregation sat during the singing of the psalms and rise to prayer, and the Queen set the example of conforming to the ancient rules as still observed. With the aid of her glasses she looked up the place in her psalm-book, and joined in the singing, which, by the way, is conducted by a well-trained choir. She rose to her feet with the congregation, and remained standing during the long prayers to the end. The collection is 'lifted' at the

conclusion of the services, and no reservation is made when the lady comes to the royal pew. Her Majesty is ready with her collection in hand. She quietly drops the royal offering, which is a ten-pound note, in among the jingling brown coppers. During the lifting of the collection, the choir sang a doxology, and very beautifully it was sung. Before leaving the church, the Queen stood with her head bowed in silent prayer for a few moments. Then her daughter threw a black mantle around her, and as quietly as she had entered her Majesty departed."

Miscellaneous.

THREE HUNDRED YEARS AGO.

Sabbath, the 24th day of November last, was the three hundredth anniversary of the day of the death of JOHN KNOX, the great reformer of Scotland—a day far better to him, though not to the country that owes him so deep a debt of gratitude, than was the day of his birth. "Go," he said to his wife a few hours before the end, "read where I cast my first anchor." She read the seventeenth chapter of John's Gospel. When his faithful attendant, Ballantyne, perceived that he was speechless, he requested him to give him a sign that he died in peace. Upon this, as if gaining new strength, he lifted up one of his hands, and, sighing twice, expired without a struggle.

In the beginning of this century it had become the fashion with historians to denounce John Knox as a most unlovely character; as at once a sour bigot and an unscrupulous revolutionist; as a subverter of institutions venerable by age, while a fabulist persecutor of his own novelties; as an insulter of royal ladies and a destroyer of noble works of art; a man, in short, who regarded neither the convictions of others, nor the misery and ruin he produced in the setting up of his own views. Now this prejudice of historians has been driven back before the evidence of facts, and has given place to a very different historical verdict. Wherever church history is studied, he is admitted to have been in every respect one of the best, as he was in some respects the greatest, of British reformers. England can claim a share in him as well as Scotland. While banished from his native land, he was for some time a minister in the southern kingdom, was offered a bishopric (which he declined), took part in the preparation of the Thirty-nine Articles, and, as has been lately shown, was probably the person to whom chiefly the Church of England owes it that her Book of Common Prayer contains a disclaimer of the Popish doctrine of a personal presence in the substance of the sacramental bread and wine. He would have reformed further; but—unhappily, as events of the present day are proving—his advice was not taken.

Knox is now seen to have been the man of his day in all Britain; the one man who not only knew the signs of the times, but had the courage to speak out and act at the critical moment so as to be the instrument of saving both parts of the island from falling back under the sway of Rome—from losing gospel truth and civil liberty at once.

He is proved by the strictest examination of his words and actions to have been as upright in character as he was resolved and brave; perhaps no character more blameless in such a public and difficult career is to be found in history. One historian indeed has shown his own ignorance of the nature of heart-religion by interpreting one of Knox's lowly confessions of sin before God as a betrayal of remorse for some terrible crime he must have committed, and so he has actually set himself to hunt out the crime! Knox knew himself to be a sinner, for he was a deeply exercised Christian; but he was also a remarkably consistent, as well as a pre-eminently useful, Christian. When he stood in the sacred chair, he spoke the truth as conscience demanded of him, "gaining it who list"; when in the presence of nobles and kings he resisted their evil-doings, and exposed their cunning machinations to their face, for he "feared not the face of clay"; but when alone with God he was one of the lowliest of sinners saved by grace. Accordingly his letters show deep sympathy and tenderness, as well as holy skill, in dealing with timid, contrite souls.

Yes, such was the man to whom, more than any other, Scotland owes, under God, the reformation of her church, her celebrated educational system, and the preservation of her civil liberties;—things that have so influenced her character, and made her what she is. After this, it seems coming down to small things to add that he was possessed of genuine and genial personal humor; that he wrote, too, in a pure English style—losing nothing by an occasional splash of Scotchisms—that was far ahead of that of all his northern contemporaries; and that he was an admirable historian—his history of the Scottish Reformation being racy and instructive, and forming delightful reading to this day.

Knowing all this, how impressive become almost his last words on the day of his death. He had fallen into an apparent slumber, when he awoke and sighed deeply. When asked the cause, he replied, "I have formerly, during my frail life, sustained many contests and many assaults of Satan."

Often before has he placed my sins before my eyes, often tempted me to despair, often endeavored to ensnare me by the allurements of the world; but these weapons were broken by the sword of the Spirit, the Word of God, and the enemy foiled. Now, the cunning serpent has labored to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dard, by suggesting to me such passages of Scripture as these: 'What hast thou that thou hast not received?'—'By the grace of God I am what I am.'—'Not I, but the grace of God in me.' Upon this, as one vanquished, he left me. Wherefore I give thanks to God through Jesus Christ, who has given me the victory."

Of no man in history is it more eminently

true, that his works do follow him.—*British Messenger*.

DANGER OF HALF-KNOWLEDGE.

The practice of taking advantage of the early morning for travelling is a necessity in the East, in order to get the full benefit of the cooler hours of the day, and to have time for the rest and repast at noon, when travelling would be intolerably oppressive and often dangerous. But while this is the unvarying practice when proceeding from day to day on a pilgrimage, it is never done on the first day of a departure. On that day the party does not leave until within a few hours of sunset, and often pitches its tent on the first night within sight of the place which it has left. This was our uniform experience. The custom, which has all the authority of a law, is very ancient, and allusion to it can be discovered in Jewish writers at least a century before Christ. The reason in which it appears to have originated was the very simple one that if, on the first evening of unloading the baggage, it was found that anything of value had been left behind, or anything indispensable to the journey unprovided, there might yet be time to return and procure it. This custom illustrates one of the most beautiful passages in the history of our Lord. When Joseph and Mary were on their way back from Jerusalem, on the first occasion of their visit with Jesus to the Temple at the feast, they discovered, when halting at sunset, that their wondrous child was not in the company. This fact has long been used as a stock objection with infidels, and with interpreters who dwell on the border-land of infidelity, and it has even been picked up and appropriated by Strauss, as casting doubt on the reality of the entire narrative. Was it credible, it has been said, that our Lord's parents could have taken a long day's journey, and never once have inquired for a child so deserving of their love? This is another instance of that skeptical quarrelling with the Scripture narrative which has its origin in half-knowledge. Joseph and Mary, it is probable, were only a few miles distant from the city when they made their painful discovery. We saw Jerusalem on the day of our encampment on our way southeastward.—*Dr. A. Thompson*.

THE NEW DRUNKENNESS.

Christians and philanthropists make a great mistake when they conclude that drunkenness in the United States is exclusive or generally caused by the use of alcoholic liquors. This may have been true forty years ago, but it is not true now.

There is growing up in our midst a class of men suffering from intoxication, or drunkenness, to use the common term, who do not touch alcoholic liquors in any form. They are pledged not to do it, and this pledge they keep; yet they are either habitual or periodical drunkards, and to such degree as to be made totally incompetent to the performance of the ordinary duties of life, and in large measure more unfit for these duties when drunkenness is not on them than they would be were they never drunk.

One of the saddest things connected with all forms of inebriety, is, that when the person is not actually intoxicated, he suffers from the reflex irritation of the former drunken fit. Your sober man who occasionally gets drunk is not half so much of a man when sober as he would be were he never drunk.

Of the intoxicating drugs used by persons who do not drink alcoholic liquors as beverages, I may mention three: opium, which is extract of poppy; hashish, which is extract of hemp; and absinthe, which is extract of wormwood.

Absinthe is the most powerful intoxicant known. Its primary effect is upon the imagination, becozing it, making the subject undergo wonderful hallucinations, amounting to a sort of *delirium tremens*, without the accompanying effect upon the muscular structure which alcoholic poison induces. The man lives bereft of all recognized associations with the things immediately around him. He seems to be transferred to another sphere of life, and while performing ordinary corporeal acts, walking, sitting, standing, lying down, eating, drinking, and the like, he seems to have lost the power of associating these transactions with other conditions of living. Thus, supposing himself not to be on the earth, and therefore not subject to all earthly conditions, set him to walk by himself and he would walk off a deck into the water, or off a precipice, or off a pair of stairs if not prevented by a banister, the line of perception having been in his mind destroyed. This, however, he would do only when in his abstract or dreamy state. Passing out of this he becomes a beast, with no recognized moral sense. The proprieties of time and place are obliterated. His consciousness does not take them in. If the passion of quarrelsomeness is in him, he is restrained by no outward relations; of destructiveness the same is true, and he will kill or try to kill, as the fit is on him, whatever is in his way. The same is true of amateness; he is unfit to be socially trusted.

A man whose name need not be given came to me years ago, a poor, miserable wretch. He told me a story in words which wrung my soul. He gave me the whole history of his case, and it was a pitiable one. I listened to it with the deepest sympathy for him. He said that this habit of stimulating himself began when in college. He was the son of pious parents, his mother especially being a devout Christian. He early became a professor of religion and a communicant in one of the most respected religious denominations in our country, and devoted himself to the ministry. Being talented and having fine address, both of manners and language, he had strong impressions that he could succeed. So he entered college, and in the fourth year of his course became debilitated in bodily vigor and greatly depressed in mind. Medical counsel was called and he was advised to drink porter. He did so and seemed better. On attempting, however, to leave it off, his dyspepsia, accompanied by hypochondria, returned with double force. He became sleepless, restless,

irritable. New medical counsel advised the use of opiates. These were taken with an apparent good effect. When he undertook to leave them off, back came all the old horrors with additional intensity. Medical counsel was again called. By this time he was in the full sweep of theological study. He was told that he must give up study if he wanted to give up opium. He thought it all over; felt that it was now or never with him in respect to graduating from his seminary; continued opium; got through with honor; was licensed and ordained as preacher; became pastor of a people who were highly pleased with him; his sermons were characterized by great brilliancy; he was full of fervor; the people thought him anointed of God, and he seemed to carry with him in his associations high spiritual illuminations. All this while he was in a sense *drunk*, not having been sober for years.

The use of opium was slowly producing deadly physical effects. New medical counsel was had. Absinthe was advised. As he gave up alcohol for opium, so he gave up opium for absinthe; and then in his distress came to me. I said to him that I doubted whether I could do him any good, but would try. I had his secret to keep. That made the case all the worse. Nevertheless I assumed the responsibility. No one among us but myself knew that he was a minister. In truth, when he came to me his people did not know where he was going. He obtained leave of absence because of failing health; did not know but he might go to Europe, to Saratoga Springs, or to some other noted watering place, though he had it in his mind to come to Our Home. I never had a worse case to deal with.

He was put under treatment, and had to go over the whole track backward, from absinthe to opium, from opium to alcoholic liquors, from these to tea of the strongest kind, and from that to water. And thus I saved him. I had to deal with him from the point of psychological abnormality.

This man, so wretched and so depraved, is now in good health; restored, delivered from the power of his own passions, set in his right mind and brought into right relations with his fellows and the work he has to do, by bringing to bear upon the divine authority as inscribed upon his being through the laws which his Creator had placed over it.—*Journal of Health*.

NIAGARA FALLS DRY FOR A DAY.

The winter of 1848 had been intensely cold, and the ice formed on Lake Erie was very thick. This was loosened around the shores by the warm days of early spring. During the day a stiff easterly wind moved the whole field up the lake. About sundown the wind chopped suddenly around and blew a gale from the west. This brought the vast tract of ice down again with such tremendous force that it filled the neck of the lake and the outlet, so that the outflow of the water was very greatly impeded. Of course it only needed a very short space of time for the Falls to drain off the water below Black Rock. The consequence was that, when we arose in the morning at Niagara, we found that our river was nearly half gone. The American Channel had dwindled to a respectable creek. The British Channel looked as though it had been smitten with a quick consumption, and was fast passing away. The rocks were bare, black and forbidding. The roar of Niagara had subsided almost to a moan. The scene was desolate, and but for its novelty and the certainty that it would change before many hours, would have been gloomy and saddening. Every person who has visited Niagara will remember a beautiful jet of water which shoots up out of the water about forty rods south of the outer Sister in the great rapids, called with a singular contradiction of terms, the "Leaping Rock." The writer drove a buggy from near the head of Goat Island out to a point above and near to that jet. With a log-cart and four horses he had drawn from the outside of the outer island a stick of pine timber, hewed twelve inches square and forty feet long. From the top of the middle island was drawn a still larger stick, hewed on one side, and sixty feet long. There are few places on the globe where a person would be less likely to go lumbering than in the rapids of Niagara, just above the brink of the Horse Shoe fall. All the people of the neighborhood were abroad exploring recesses and cavities that had never before been exposed to mortal eyes. The writer went some distance up the shore of the river. Large fields at the muddy bottom lay bare. The singular syncope of the waters lasted all the day, and night closed over the strange scene. But in the morning our river was restored in all its strength, beauty, and majesty, and we were glad to welcome its swelling tide once more.—*Holley's Niagara*.

THE DIFFUSION OF LIGHT.

An English lecturer, Mr. Spottiswoode, explains the diffusion of light in this way:—The firmament is clear, pure space, with no contents, save a few miles of the atmosphere of our earth, and beyond that, the impalpable fluid or ether, as it is called, which is supposed to pervade all space, and to transmit light from the further limits of the stellar universe. But, apart from this ether, which is certainly inoperative to produce the sky appearance as we see it, a very simple experiment will suffice to show that a diffusion of, or as it has been called, a scattering of light, is due to the presence of small articles in the air. If a beam from an electric lamp, or from the sun, be allowed to pass through a room, its track becomes visible, as is well known, by its reflection from the motes or floating bodies, in fact by the dust in the air. But if we clear the air of dust, by burning it with a spirit lamp placed underneath, the beam disappears from the parts so cleared, and the space becomes dark. If, therefore, the air were pure and devoid of matter foreign to it, the azure of the sky would be no longer seen, and the heavens would appear black; the illumination of objects would be strong and glaring on the one side, and on the other

their shadows would be deep, and unrelieved by the diffused light to which we are accustomed when we look out upon them. Now, setting aside the dust, there are always minute particles of water floating in the atmosphere. These vary in size from the great rain drops which fall to earth on a sultry day, through the intermediate forms of mist and of fine fleecy cloud, to the absolutely invisible minuteness of pure aqueous vapor which is present in the brightest of skies. It is these particles which scatter the solar rays, and suffuse the heavens with light. And it is a curious fact, established by Professor Tyndall while operating with minute traces of gaseous vapors, that while coarse particles scatter rays of every color equally—in other words, scatter white light—finer particles scatter fewer rays from the red end of the spectrum, while the finest scatter only those from the blue end. And in accordance with this law, clouds are white, clear sky is blue.

SCIENCE AND THE BIBLE.

The thing to be lamented is that the moment men of science get hold of a fact they instantly begin to set it in opposition to God's Word. But the vaunted "fact" of Tuesday often takes another shape on Wednesday, and by Thursday is found to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, "has probably been 7,000 years in course of formation." "No," replies a friend of his own, in a published criticism, "I think it quite possible that it has only been 700 years in growing." A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquarian soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells, Owens and Colenso venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunson and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. "Oh! but that was a miracle," they reply, "and we have made up our minds never to believe a miracle." Very well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juncos are now at work in the same laudable fashion. One set is not quite certain "that man was 'developed' out of an ape. Well, and what was theape 'developed' out of? They do not know. Our comfort in all this is that this influenza will wear itself out like the Tr

The Family Circle.

BE HAPPY AS WE CAN.

This life is not all sunshine,
Nor is it all showers,
But storms and calms alternate,
As thorns among the flowers.
And while we seek the roses,
The thorns fall off we scan,
Still let us, though they wound us,
Be happy as we can.

This life has heavy crosses,
As well as joys to share,
And griefs and disappointments,
Which you and I must bear.
Yet, if Misfortune's lava
Entombs Hope's dearest plan,
Let us, with what is left us,
Be happy as we can.

The sum of our enjoyment
Is made of little things,
As oft the broadest rivers
Are formed from smallest springs.
By measuring small waters,
The rivers reach their span;
So we increase our pleasures,
Enjoying what we can.

There may be burning deserts,
Through which our feet must go,
But there are given oases,
Where pleasant palm-trees grow.
And if we may not follow
The path our hearts would plan,
Let us make all around us
As happy as we can.

Perchance, we may not climb with
Ambition to its goal,
Still let us answer "Present,"
Where Duty calls the roll!
And whatever our appointment,
Be nothing less than MAN,
And cheerful in submission,
Be happy as we can.

BAALBEK AND ITS RUINS.

The ancient city of Baalbek is supposed by some to be the same as the Baalagad of the book of Joshua (ch. 12: 7; 18: 5). In the *Sunday School World* for February, the editor, Dr. R. Newton, gives the following interesting account of his visit to it:—

ARRIVAL AT BAALBEK.

By noon the snow had ceased to fall. We then left the mountains behind us, and began to cross a wide and undulating plain, that lies between the Anti-Lebanon and Lebanon ranges. Between three and four o'clock, as we came over the brow of a hill, the famous city of Baalbek burst suddenly upon our sight, with all its interesting and majestic ruins. Nothing could exceed the beauty of the scene before us, as we came winding slowly down the side of this hill. The whole range of Lebanon was in sight on the other side of the plain. The mountains were all arrayed in spotless white, while gorgeous clouds were mantling their summits, and the sunshine was lighting them grandly up; making altogether a sight most beautiful and inspiring to contemplate. It reminded me, more than anything I have ever seen, of Bierstadt's great painting of "The Heart of the Andes."

OUR QUARTERS IN BAALBEK.

Most travellers pitch their tents, during their stay here, amidst the ruins of the Temple of the Sun. We would like to have done the same, but as we had left our tents behind, among the mountains, we could not do this; and even if the tents had been with us, the ground was all covered with snow, so that camping on it would have been anything but pleasant. Our dragoman, however, took us to a house in the modern village, a one-story building, with a sod-covered roof, where we found plain and primitive, but very comfortable accommodations.

BAALBEK AS IT WAS AND AS IT IS.

It is impossible to give the history of Baalbek. Its foundation and origin are supposed to be contemporaneous with those of Kaarac and Luxor. But mystery hangs over their early days; the traces of their history cannot be followed out.

Baalbek stands in the plain of Buk'a'a, at the northern end of a low range of hills, about a mile or two from the base of Anti-Lebanon. The original city was irregular in form and encompassed by walls, with towers at intervals. These walls, as now traced out, are two miles in circumference; but the modern village consists only of about one hundred houses, huddled together in a corner of the old site.

THE RUINS OF BAALBEK.

These are the chief point of interest in this famous place. We spent four days here, and had full opportunity of examining them. They are among the most interesting ruins to be found in the world. There are others more extensive, but none that present finer specimens of all that is most beautiful in architecture and sculpture. The Temple of Jupiter is the gem of the whole. It is larger than the Parthenon at Athens, and is the model after which both that and our own Girard College were built. Its antiquity is so great that it is not known when, or by whom, it was planned and erected. Its dimensions are 227 feet by 117. The style is Corinthian. It had 42 columns around it, 165 feet high and 6 feet 3 inches in diameter. Most of the columns have fallen, but nineteen of them are still standing. The walls of the central building remain, but their ornaments are greatly decayed. Some of the most delicate and intricate friezes and cornices are as distinct in figure and as sharp in outline now, after more than twenty centuries have passed over them, as if they were just fresh from the hands of the sculptor. The finest parts of this fine structure were destroyed and ruined by the Turks. One miserable pasha put a mine of powder under a portion of it, and blew it up, to get five dollars' worth of lead from among the stones! The Temple of Baal, or the Sun, is the most extensive of the ruins. The great court in front of it is 440 feet long by 370

wide. The walls of this court, as well as of the temple itself, are covered with the most elaborate and wonderful ornamentation. Only six of the original columns are left standing, with the cornice and the entablature above them. These are what are generally seen in pictures of these ruins. Nothing can exceed the exquisite taste and beauty which mark these splendid remains of antiquity. It is scarcely possible to imagine how perfectly magnificent these wonderful buildings must have been when they stood in all their completeness. And to see those prostrate columns and broken capitals lying tumbled together in utter confusion, and mouldering to decay, gives rise to very sad emotions. And yet, how impressive the lesson they teach, as to the vanity of wealth, intelligence, and skill, when consecrated to any other purpose than the service and glory of the living God!

THE GREAT STONES OF BAALBEK.

The most surprising thing about these ruins is the Cyclopian nature of the work to which they pertain. In the outer walls of the Temple of the Sun are some of the most monstrous stones ever quarried, shaped, and put together by human hands. Some of them are 60 feet long and 12 feet square; and about a mile from the village, lying in the quarry from which the stones for these buildings were taken, is one stone even larger still. It lies in an inclined position, shaped, squared and dressed, but still connected, at one end, with the native rock to which it originally belonged. We measured this carefully, and found it 68 feet long by 15 square. We get a better idea of the stupendous dimensions of this stone when we think that, if it were set up on its end and excavated, it would make a four-story house, with the rooms in it 14 feet square and their ceilings 14 feet high. It is hard to imagine how such huge masses of solid stone were ever moved from the quarry, or raised to the places which they occupy. I doubt if the appliances of modern art or skill could accomplish it. It is calculated that it would require the united strength of 40,000 men, or an engine of 30,000 horse power, to move one of them.

A SABBATH AT BAALBEK.

We spent a Sabbath here. In the morning of the day one of my companions and I went by ourselves into the Temple of Jupiter, and sitting down just where the altar formerly stood, we went through the morning service of the Episcopal church, and then read a sermon. The opening sentences of the Te Deum, "We praise thee, O God; we acknowledge thee to be the Lord," &c., sounded very grand and impressive in that old shrine of idolatry. I have seldom enjoyed a season of worship more than I did that morning service in that old heathen temple.

EXPLORATION IN PALESTINE.

A valuable contribution to the literature of the Holy Land is likely to be the result of an expedition which sailed from this city about a month ago under the charge of Lieut. Edgar Z. Steever, of the United States army, who has received the necessary leave of absence from the Secretary of War. The small country of Palestine can be viewed in its whole extent from many places beside from Pisgah. From the waters of the Dead Sea, at its southern extremity, the snows of Mount Hermon can be distinguished. Nevertheless the whole current of Sacred History sets into Palestine from the East, and the relations which Israel had with Edom, Moab, Ammon, Bashan, and the Wilderness, from which they emerged as a new nation, render a thorough exploration of that region almost essential to a perfect comprehension of some important facts in the history of modern civilization. It is this region east of the Jordan which the Palestine Exploration Society especially intend to make known to us.

This district, beside the historical interest which attaches to it, is of singular attraction to archaeologists. Its ruins are not only great in size, but unique in character. Petra has a collection of temples, public buildings and private houses, not built, but carved out of the rock itself. North of Edom are scores of deserted cities, unchanged from century to century, owing to having been constructed throughout of massive stones. In many instances their builders seem to have been guided by the simple aim of indestructibility; so that not only the ceiling, but the doors and window-shutters, were made of heavy slabs which still rest on their pivots. This feature, of course, lends an exceptional interest to the explorations of such a country compared with other ancient lands whose cities have long since crumbled away. This district has been possessed for many centuries by lawless Arab tribes; but this has contributed to the preservation of its architectural remains. In proportion as the districts which are situated west of the Jordan have enjoyed periods of civilization and prosperity, so that the inhabitants might build and enlarge their cities, they have invariably done so at the expense of the great structures belonging to the ages which preceded them. The great Roman walls in the ruins of Caesarea are a conglomerate of Phœnician materials from old Dor and Athlet. There is scarcely a ruin in Syria now, which does not prove to be the ruin of more ancient ruins. A single castle, crowning a lofty precipice in Lebanon, has towers of Canaanite, Greek, Roman, Sarcenic, and Turkish builders. Little beside scarcely appreci-

able climate agencies has contributed to alter for centuries past the aspect of the ruins of Dibon, Heshbon, Edrei, Baal, Meon, Rabbath, Ammon, Bozrah, and other cities, whose deserted houses still stand, secure habitations for jackals, bats and owls.

Starting from the most southern limits of this field, the rocky, ruin-strewn district of Edom is passed into the borders of ancient Moab, which run along the east of the Dead Sea. The northern portion of this tract, now termed the Belka, is a high, diversified table-land, well watered and fertile, its hill-top often covered with picturesque Syrian oak. Along the brink of the Dead Sea up to the entrance of the Jordan, the mountains sink down deeply into the deepest chasm on the face of the earth, with their sides so bare and rugged that they impart a stern and even savage aspect to the bed of that strange lake. From this upper table land the heights about Jerusalem can be well seen. Several streams cut their way down to the lake through great gorges, at the head of which, near the lower extremity of the Dead Sea, stood Kir, one of the ancient capitals of Moab, and now called Kerak. About twelve miles north of it are the ruins of Ar, or Rabbath Moab. Both these places, as well as many ruined cities in the neighborhood, though visited before by travelers, are not yet as well explored as could be wished, owing to the turbulent and suspicious character of its inhabitants. North of this is the long, deep gorge of the River Arnon, which separated Moab from Ammon, and which is often referred to in the earlier historical books of the Bible. Beyond it lie the remains of Aroer and Dibon, from the ruins of which last was brought the celebrated "Moabite Stone."

The value of this Moabite stone has been asserted to be beyond that of any single inscription of antiquity. It was found by the Rev. F. A. Klein in 1868. In a quarrel of the Arabs over the possession of the stone it was broken into fragments; but its inscription was preserved with the exception of about one-seventh. It records the successful rebellion of Mesha, King of Moab, against the Israelitish yoke after a forty years' oppression by the house of Omri. It is the oldest alphabetic inscription extant, dating about the year B. C. 890. This discovery fills up a gap in a narrative of the Scriptures, and encourages the hope that other similar treasures may be found by this new exploring expedition.—*N. Y. Tribune.*

LOOKING FOR JESUS.

One day a little girl named Janie, who was about five years old, and who went every Sunday afternoon to school, heard her teacher speak of the time when the Lord Jesus Christ will come from heaven into the air, and take all those who love and trust Him, and whose sins are washed away in His blood, to be with Him for ever in glory, and she listened very attentively.

During the week her mother told her to fetch some milk in a jug. Now, little Janie had the habit of running along very fast, and though her mother often told her to walk quietly, she was so full of life and spirit that she scampered along the passage; her foot slipped, and down she fell, striking her head against a piece of the jug, which broke under her. Her mother ran to pick her up, and found that she had a deep cut on her head, and that the blood came very fast, so she called in a neighbor to help her to bind up the place, for she was very much frightened to see her little girl's face covered with blood.

Little Janie looked at her mother's friend for a moment and said: "I don't want to die." "Not want to die, Janie! you love Jesus and trust Him, don't you, dear?" "Oh, yes," she said, "I love Jesus, but should like to wait till He comes, so we could all go up together in the air."

This little girl who was so very young, had learned to love the thought of Jesus' coming, and to expect Him; and many little ones are now waiting for God's Son from heaven, but they are only those who are not afraid to meet Him.

Jesus has told all who believe on Him to watch for Him, for they know not the day nor the hour when he will come. He says He will descend from heaven with a shout, and that the dead in Christ shall rise from their graves first, and those who are alive and belong to him shall be changed and caught up to meet the Lord in the air, and shall be for ever with him.

What a happy time it will be for all who have had their sins forgiven; for all who have come to the Saviour, believing that he died for them and put away sin on the cross! They will be so glad to see Jesus, that it will be the happiest moment they ever knew, for they will be changed and have a glorious body that will never again know pain or sorrow.

But those who do not know Jesus as their Saviour, and who are not the children of God, will be left behind in this world when he comes, and they can never go to heaven, but must suffer the punishment they deserve for ever and ever, in the place which was prepared for the devil and his angels.

You may be strong and healthy, and feel that you are not likely to die yet; and, therefore, you do not need to think of those things; but how can you be sure that Jesus will not come to-day? Do not, therefore, delay child, put off coming to Jesus for a single hour; own your sinful

state before him, and trust in the work which he finished for poor sinners so many years ago.

Every hour brings his coming nearer, and Jesus may soon be here.

There are two other little girls, of only three and four years of age, who live not far from little Janie, and they love the Saviour too. Their bright, happy little faces may be seen every Sunday afternoon at school, and they take great delight in hearing about Jesus.

Not long ago they were taken ill with measles, and could not go to school, and this was a great disappointment to the little ones; but their mother said it was sweet to hear them repeat the words of Jesus, and sing their little hymns together.

She said that in the middle of the night she and her husband were often awakened by hearing them, and would find them sitting up in bed singing that little verse:

"Jesus loves me, loves me still,
When I'm very weak and ill;
From his shining throne on high,
Comes to watch me where I lie."

And little Sarah said, "Oh, mother, Jesus loves us so, now we're ill."

Their mother goes to hear the Gospel preached, but their father does not, and his little girls are very anxious to have him go; this looks well, for it shows that they want him to know the Saviour who makes them so happy.

Such little ones are lambs in Jesus' fold. They hear his voice; he knows them, and gives them eternal life, and they shall never perish.

The first verse these little girls learned was, "The blood of Jesus Christ His Son cleanseth from all sin." (1 John 1: 7.) And if you will learn it too, and trust in the One who shed His blood, your sins, which are many, will be forgiven, and you may, with others, watch for the Lord Jesus Christ from heaven, and you will then be able to sing—

"Lord Jesus come!
Nor let us longer roam,
Afar from Thee, and that bright place
Where we shall see Thee face to face.
Lord Jesus come!"

—*Labor of Love.*

A MADAGASCAR PARABLE.

A missionary in the Island of Madagascar writes: "The following story was related to me by a Sakalava here at Vohimare, a regular attendant on our services. Since then he has been baptized, and is now aiding me in preaching the Gospel to his fellow-countrymen. My informant told me that his ancestors, in instructing their children, used often to relate it."

Now for the story or parable:

Once upon a time there were two friends; the one put his confidence in God, the other in man. One day, in conversation, the one said to the other, "Friend, in whom do you confide to aid you, and help to feed and clothe you?" "God," replied the other, "is my hope in everything."

Again he was asked, "But, friend, supposing you went on a journey, would you trust in God to send you food to eat?" "Certainly," replied the other, "the God in whom I trust is able to feed me." "Ah!" responded the questioner, "in all my wanderings, my confidence is in people like myself."

Each firmly holding his opinion, they set out together on a journey to a distant part of the country. Arriving at a certain village, the people asked them their *kabary*, or business. The man who trusted in his fellows, and whom we shall call Mr. Trust-in-man, promptly replied, "My friend here trusts in God to feed him wherever he may go, but I place my confidence in my fellow-men."

The villagers having consulted to, either said, "Let them both live in the same house, in order that we may see the God who will feed the one who trusts in Him." As soon as food had been prepared, the head man of the village sent a servant to call Mr. Trust-in-man, but ordered him not to invite the other. "Let the God in whom he trusts," they said, "give him food." The orders given to the servant were, "We invite you who trust in men like yourself, to come and dine with us." Off went the servant, but on arriving at the house where the strangers dwelt, his words were changed, and he said, "You who trust in God, we invite you to dine with us." So off went Mr. Trust-in-God—as we shall call him—with the messenger.

As soon as dinner had been finished, and the guest had taken his departure, the people were angry with the messenger, and said, "Why did you call Mr. Trust-in-God, instead of the other?"

The next time food was prepared, they sent another person, charging him to follow implicitly the words of their message. As soon as he had left the house, fearing he should forget the words, he repeated them to himself, "Mr. Trust-in-man, we invite you to dine with us." But as soon as he had reached the door, his words were changed again, and he said, "Mr. Trust-in-God, we invite you to dine with us."

Mr. Trust-in-God, having finished his meal, and taken his departure, the villagers were furious with the messenger for having invited the wrong person. Poor Mr. Trust-in-man, by this time being almost famished with hunger, was obliged to cook something for himself. Thinking that matters would not change in this village, they set off for another; but the same thing happened there as in the former; and so in every village they visited,

At last Mr. Trust-in-man, feeling that he was being worsted in the conflict, said to his friend, "Let us take the matter before the King." Mr. Trust-in-God having agreed to this, they came before the King. On entering the King's presence, his Majesty demanded their business. Mr. Trust-in-man spoke, and said, "I put my trust, your Majesty, in men like myself, while my friend here trusts in God, whom he has never seen; neither has he confidence in you, O King! nor, according to his opinion, does he believe you could put him to death. This, our controversy, we have brought before all the wise men, and they not being able to decide it, we have brought the matter before your Majesty."

"That," replied the King, "which all my wise men have failed to settle, how can I hope to decide? For I reign not alone, these men having called me to the throne." His Majesty, however, ordered food to be prepared for them both; and when they had eaten, sent them away; giving them each a *lamba*, or cloth, one green and the other white. On the way, the one who had the white *lamba* said to his friend, "Let us exchange *lambas*, as my wife is fond of green." "O, if that be the case," said Mr. Trust-in-God, "your wife can have this one." So they exchanged then and there.

Shortly after they had left, the King called his executioners, and ordered them to follow the two men, and kill the one who wore the green *lamba*. "For," said the King, "he trusts only in God, and has no confidence whatever in me."

The executioners set off, and overtaking the two men, laid hold of the one with the green *lamba*, and killed him on the spot, taking his *lamba* back to the King to show him that his will had been accomplished.

Mr. Trust-in-God then resumed his journey alone, and having reached his wife and family in safety, related to them God's providence toward him.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—*Observer.*

AN ANCIENT FARMER.

"The Lord be with you"—his address to the reapers on entering the harvest-field—has the ring of sterling metal. What a contrast Boaz offers to farmers we have known, by whose lips God's name was frequently profaned, but never honored—their servants, like their dogs and horses, being often cursed, but never once blessed! And in accordance with the apothegm, "Like master like man," what shocking oaths have we heard, volleying, as it were, out of the mouth of hell, from the lips of coarse, animal, sensual farm servants!

Boaz never opens his mouth but pearls drop out. His speech breathes forth pious utterances. And his conversation is seasoned with grace; and though the result of a Divine change of heart, how natural his religion seems! not like a gala-dress assumed for the occasion—not like gum-flowers worn for ornament, but such as spring living from the sward; not like an artificial perfume that imparts a passing odor to a thing that is dead, but the odors exhaled by roses or lilies bathed in the dew of heaven. One who could say, "I have set the Lord always before me." God is in all the good man's thoughts; and his holy name as often in his mouth to be honored as it is in others to be profaned.

Though it may have been a common custom to bless the harvest and its reapers, he did it from his heart; nor were they words of cour-é or custom he spoke when bending on Ruth an eye of mingled pity and admiration he said: "It hath been fully showed me all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father, and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord remember thy work; and a full reward will be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Nor was it only in the language of piety that his piety expressed itself. It did not evaporate in words. We have heard him speak; see how he acts. One night, sleeping by a heap of corn, alone as he supposed, he wakes to find a woman lying at his feet. It is Ruth. Instructed by Naomi, she takes this strange Jewish fashion to seek her rights and commit her fortunes into his hands. There is not in all history a passage more honorable to true religion than the story of that midnight meeting. Silver seven times purified never shone brighter as it flowed from the glowing furnace, than Boaz's high principles then and there—nor purer or brighter the stars that looked down on the scene of such a triumph. The house of God, the holy table, where, by the symbols of Christ's bloody death, saints have held intercourse with heaven, never begot purer thoughts than this threshing-floor that night. A noble contrast to such as, disgracing their professions, have received women beneath their roof to undermine their virtue and work their ruin. Boaz, in his fear of God and sacred regard to a poor gleaner's good name, is a pattern to all men. Ruling his own spirit, he stands there "better than he that taketh a city." He is enrolled among the progenitors of the Messiah; nor, take him for all in all, was there one in the list of whom Christ had less cause to be ashamed, one more worthy to be the ancestor of an incarnate God—of him who was "holy, harmless, and undefiled, sep-

arate from sinners."—*From Studies of Character, by Dr. Guthrie.*

THE DREAMER AND THE DOER.

The Jewess, Tabitha, which is, being interpreted, the Doe or Gazelle, "The one of the beautiful eyes," her equivalent Greek name being Dorcas, is said in Acts the ninth to have been "full of good works and alms-deeds which she did." The great word of this eulogy is the last little word. Many are full of good works which they praise in others, and which they dream of doing themselves at some future time, but Dorcas was full of good works and alms-deeds which she DID.

Her hands wrought out her inward thought and feeling. One of her garments cut, made, and given to the needy, was worth more than all the garments that the other neighbors only planned and promised. After her death, when Peter went into the upper chamber where she lay, he found the room as full of weeping widows as her heart had been while she lived.

That well-clad charity which from apartments abounding with all comforts only looks out and says, "Be ye warmed and filled," is not the quality which evinces kinship with Christ and which "will live and sing when faith and hope shall cease." True charity has nimble hands and feet, as well as love-beaming eyes and honey-dropping lips.

"Is good to speak in kindly guise,
And soothe where'er we can;
Fair speech should bind the human mind,
And love link man to man."

"But stay not at the gentle words,
Let deeds with language dwell;
The one who plies starving birds
Should scatter crumbs as well."

True charity makes a loaf or a garment and then makes a visit. Those who see her without a bundle know that she is on her way home.

DEATH'S MASTER.

A Christian woman was lately dying of internal cancer. She was attended by a Roman Catholic nurse, who was very much astonished at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by the nurse.

"How is Mrs. R., today?" inquired my friend.

"She is very ill, sir," was the reply. The nurse then gave my friend the following details:—"Last night she was seized with violent pain and I thought she was dying. I said to her—

"You are dying; shall I send for the clergyman to prepare you for death?" "Oh, no," she said, "I want no minister, for I am ready to die at any moment."

"But," I said, "are you not afraid to die?"

"No indeed, not a bit," she replied.

"Tell me why you are not afraid to die, when you have not been prepared by your clergyman, nor received the rites of your church," I said.

"Because," she replied, joyously, "I belong to death's Master. I am a poor sinner saved by grace."—*Selected.*

WORDS ON WHEELS.

A wonderful deal of good often comes from what Solomon calls "a word fitly spoken" (Prov. 25: 11). The Hebrew for "fitly spoken" here, means "set on wheels." All our words are "set on wheels." If they are good words they go wheeling on for good. If they are evil words they go wheeling on for evil. Remember this.—*Dr. R. Newton.*

The faith that unites to Christ, separates from iniquity.

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WHOLE NO. 1663.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"Behold, I come quickly." "Occupy till I come."

BOSTON, WEDNESDAY, JUNE 11, 1873.

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Selections.

ONWARD.

"Casting aside every weight."

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We press along the narrow road
That leads to life, to truth, to God.

We fling aside the weight, the sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the grandeur of the prize.

No idling now, no wasteful sleep,
Our hands from earnest toil to keep,
No shrinking from the desperate fight,
No thought of yielding or of flight.

No love of present gain or ease,
No seeking man or self to please;
With the brave heart and steady eye,
We onward march to victory.

—Bonar.

KEEPING THE HEART.

I know an ancient fortress which one brave man could have held against an host. Perched on the summit of a lofty rock, around which the sea goes foaming, and parted from the mainland by a dizzy chasm, over which a narrow arch, hanging like a thread in mid-air, is thrown, that old castle stood in other days impregnable. There was but one way of approaching, and that such as one man could hold against a thousand. As might be inferred from these words of Scripture, "Keep thy heart with all diligence, for out of it are the issues of life," it is otherwise with us. With appetites and passions, each of which may be made an instrument of sin, our hearts lie open on many sides to attack. Take, for example, the most innocent of these appetites, that of hunger—"Give me neither poverty nor riches," says the wise man, praying as much against the first as the second; because, though happily we know nothing of it, it is difficult for a hungry man to be an honest man. The empty sack, as the proverb says, cannot stand upright; and he tempts the poor through this appetite who used it to tempt our Lord himself—saying to Jesus when he was an hungered, "If thou be the Son of God, command that these stones be made bread." In this, as in other ways, Satan tried with his fiery darts every joint of our champion's armor; and only failed because, as Jesus himself said, "The prince of this world cometh, and hath nothing in me!" We cannot say so. Like traitors lurking within a beleaguered city, our natural corruptions are ready to open the gates and betray us to the enemy. Hence he who would keep his heart from evil, and pure and holy, must plant a sentinel at every avenue by which sin may find access there—guarding against none more than the little sins, as they are called, that are like the urchins who enter by the window and open the door for bigger thieves. The man of God has his eyes to keep; and so Job said, "I have made a covenant with mine eyes—his tongue, and hence the exhortation, "Keep thy tongue from evil, and thy lips from speaking guile"—his ears, and hence the warning, "Cease, my son, to hear the instruction that causeth to err"—his feet, and hence David says, "I have refrained my feet from every evil way, that I might keep thy word." And since there is no gate of the five senses by which the enemy may not, unless the Spirit lift up a standard against him, come in like a flood, we have need to guard every port and write over every portal, "Here there entereth nothing to hurt or to defile."

The work of grace is carried on within the heart. It is therefore the state of our affections more than our outward conduct that should occupy our chief attention and engage our most earnest prayers. Let me illustrate and enforce this by an analogy. The burning thirst, the flushed cheek, the bounding pulse, the restless nights of fever, are but the symptoms of disease. That thirst physicians may allay by cooling draughts; and opiates may dull the sense of pain, and shed sleep and sweet oblivion on the eyes of the weary sufferer. The symptoms are alleviated, but the disease is not arrested—the evil is but masked, not mastered. And that is all which is achieved in the reformation which sometimes passes for regeneration; in that outward improvement of habits and decorum of life which will never supply the place of sanctification in the judgment of a holy, heart-searching God. Man looketh on the outward appearance, but God looketh on the heart. I once heard physicians say, as they stood baffled by the bed-side of one fast posting on to death, "We can do nothing now but combat the symptoms." Ominous and fatal the words. Divine grace, thanks be to God, does more. Let it reach the heart, and those works of the flesh, which are the outward symptoms of indwelling sin, will ere long pass away, like a plant which, cut at the root, droops, and withers, and dies. It is in the heart, the change is wrought for salvation; and

there, as a building rises from its foundations, the work of sanctification is carried onward, and upward to perfection. Cleanse this fountain, and purity will flow in all its streams. Let our heart be turned heavenward, and our members and affections, our powers, and time, and influence will all follow and obey its movements—as from stem to stern, from her keel that ploughs the wave to the masts that rake the sky, a ship obeys the hand of the steersman and movements of the helm. Who, therefore, would grow in grace, would die daily to sin, would live daily to righteousness; while they strive to keep their hands from doing, and their ears from hearing, and their lips from speaking evil, let them strive above all things to keep their hearts with all diligence, since out of them are the issues of life.

—Dr. Guthrie.

THE THREE STEPS TO DEATH.

In the first verse of the first Psalm, we have the process of a sinful life photographed very clearly in three stages of disobedience—I may say stages, for the whole verse is a condensed drama, portraying three forms of guilt, each one approximating nearer the insensibility of moral death. This three is multiplied by three, giving the perfect number of nine: showing that sin has its perfect or complete work, even as the fruits of the Spirit. In this process of obliquity, there are three postures, three companies, and three degrees of evil, which may be tabulated thus:

Postures.	Degrees.	Companies.
WALKING,	COUNSEL.	UNGODLY.
STANDING,	WAY.	SINNER.
SITTING,	SEAT.	SCORNER.

This is a graduated scale of the development of transgression in the life. The act of walking expresses so accurately the first wandering from the path of rectitude. The soul has not abandoned intentionally the road of virtue, but makes a careless excursion into forbidden fields, what some people regard as a pardonable exuberance of youthful nature; and this lawless sally of the soul is not in any firm and intimate alliance with evil, but in that tender state which is easily susceptible to false counsel. In the first act of this drama, the youthful wanderer does not exchange words with evil, but listens to false counsel; the misinterpretations of Scripture, dishonest principles of trade, twisted constructions of science, etc.; and this false counsel does not come from the worst class of men, but from the most respectable class of unbelievers—the *ungodly*. They are moral, educated, refined, who respect religion; they are simply ungodly—that is, not like God; not having the divine principle within them. Here, then, we see the best class of unbelievers dropping a little counsel to those who are only occasional excursionists from the rank of religion. When the young candidate for death has gone through this initiation, and learned the silvery, tinkling alphabet of sin, he is prepared to change his posture from the tiresome walking to the more indolent one of standing. Disobedience is no longer an occasional fact, but has grown into a stationary fact. Having crossed the boundaries of truth so frequently, he thinks it not worth while to return. The place, too, where he now takes his stand is the "way," the street and thoroughfare of sin. Before, he used to make brief transits across the path of sin; now he stations himself right in the broad avenue of evil. In this way where he has fixed himself, he does not find those respectable and polished transgressors, the *ungodly*, who serve to gild the outer portals of death; but he finds himself standing in the highway of a lower species of men—the *sinner*: those who openly and unblushing renounce the claims of God on them.

When the swift-growing culprit has passed over the second stage in the gloomy theatre of wrong, he becomes still more reconciled to vice, and extinguishing every remaining vestige of struggling virtue, he *seats* himself in the final posture of guilt. As long as he remained standing, he could look over into the meadows of grace, and entertain thoughts of repentance; but now he sinks down closer to the earth, as if to seek an infamous repose in the deep abandonment of sin. In this setting himself down amid the rusty ruins of his fallen nature, he gets right in the "seat" that is the citadel and centre of vice. Heretofore, he has been identified only with the suburbs of transgression: moving in the outer orbits of guilt, but drawn by the gravity of wrong, he is now lodged in the very centre and seat of the dark system; enthroned in the black core of the black empire of sin. His companions in this last stage are the lowest species of rebels against God; the "scornful"—those who see nothing virtuous, fair or good in all this wondrous universe; those whose eyes can see nothing

but decay; whose ears hear nothing but the clashing moans of despair; whose tongues taste naught but wormwood; whose nostrils scent nothing but dead souls, and whose touch distinguishes nothing but the slime of the bottomless pit.

Such is the scorner, whose only joy is to grin at a child of God on his knees. This is the last scene of all that ends this strange, eventful history; the curtain falls; the flickering stage-lights of life are blown out, and the actor sinks in the capacious arms of eternal death.—*Methodist Home Journal*.

RELIGION A HELP IN LIFE.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and anoints him with joy. "His tool slipped," says Malan, in his beautiful tract, *The Watchmaker of Geneva*, "his tool slipped, and the work was spoiled. He repeated the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward, while his lips moved as if uttering a silent and fervent prayer; the expression of trouble disappeared—he resumed his work." And so, many a good man in his cottage or workshop, amidst the spoiling of his work or the breaking of his tools, or the anger of his master, or the losing of his employment, or the cries of his children, or the sorrows of his wife; or the sickness of his body, or trouble of his soul, finds prayer is the secret of peace. And in manifold ways does religion bless the poor man in his pilgrimage. Faith is a rod with which he cleaves Red Seas of difficulty; and God's Word is a pillar of cloud by day, and of fire by night, amidst the rocks of a sandy wilderness. And Sabbaths are wells of water, and ordinances are beautiful and shady palm-trees; and prayer brings down manna every morning; and the sight of the cross heals the bite of fiery serpents; and hope is a spy going beforehand, to bring back the clusters of Eschol. And then, at last, God's presence is as the ark in the midst of the river; and the pilgrim passes dry-shod into "the land that floweth with milk and honey."

A PRIVILEGE OF THE SONS OF GOD.

We should dwell much on the confidential nearness into which grace has brought us in Jesus. It has made us sons, and given us access through Him, by one Spirit, to the Father. Little cares, little trials, little perplexities, make up the sum of our little lives. To meet these we need the spirit of adoption, whereby we cry, Abba; for we need a parent's care, a parent's heart, and nothing can suffice us save to be shown the Father. We lose much holy joy because we so little know Him. How would the thought, My heavenly Father knoweth what things I have need of, deliver us from care about many things! Rarely do we find Christians going as children to their Father; telling Him, with artless confidence, the little things that try them, sure of finding a Father's heart into which they can cast their cares. We may be strict and busy in public worship and service, but it is in the closet that we have specially to do with the Father, and to tell Him all our private necessities, which can be told to none but Him. Do you, my brother, experimentally know this privilege? It is certain that you do not, unless that you are no longer a servant, but a son.—*The Witness*.

THE PREACHING OF JOHN KNOX.

Rev. Professor Samuel J. Wilson says of the great Scotch Reformer:—"Knox was no longer able to walk to church or to ascend the pulpit without help. Yet he was as watchful and fearless as ever. His friends feared for his life. The castle was full of Hamiltons, all thirsting for his blood. He was shot at through the window of his own house. But he was totally unconscious of fear. At length he was prevailed upon to leave Edinburgh, on the ground that his longer continuance there would involve the lives of his friends.

"He went to St. Andrew's. James Melville, who was then a student, has preserved for us in his diary a very graphic account of the habits and appearance of the great reformer at this time. He brings the scenes vividly before us. We see the tottering old man walking and sitting in the yard at St. Salvador's college, calling the students around him, exhorting them to be diligent in their studies, to know God and his work in the country, and to stand by the 'gude cause.' We see him in his great weakness creeping to the kirk, 'slowly and wearily,' with a 'furring of martins about his neck,' a staff in one hand, and his trusty servant supporting him on the other side.

"We see him lifted bodily by two men into the pulpit, and then leaning wearily upon it for support. We hear his tremulous, faltering uncertain tones as he opens the text. We listen as he 'proceeds moderately for the space of half an hour;' and then entering upon his application, he warms and glows until he makes the students tremble so that they cannot hold their pens to write, and kindling with the rush and momentum of his thought, the spirit triumphing over the half-dead body, we see the shrivelled limbs become instinct with life and energy, and the whole man 'so active and vigorous that he is like to ding the pulpit in blads and fly out of it.'"

THE BURIAL OF JESUS.

One thing alone is wanting, that the manner of the Jews in burying may be observed—a bier to lay the body on, to bear it to the sepulchre. There has been no time to get one, or it is felt that the distance is so short that it is not needed. But that body has the best bier of all, the hands of true affection, to lift it up and carry it across to the new tomb which waits to receive it. The feet let us assign to Joseph, the body to Nicodemus, and that regal head, with those closed eyes, over which the shadows of the resurrection are already flitting, let us lay on the breast of the beloved disciple. The brief path from the cross to the sepulchre is soon traversed. In silence and in deep sorrow they bear their sacred burden, and lay it gently down upon its clean, cold, rocky bed. The last look of the dead is taken. The buriers reverently withdraw, the stone is rolled to the mouth of the sepulchre; separated from the living, Jesus rests with the dead. The burial is over now, and we might depart; but let us linger a little longer, and bestow a parting look upon the burying ground. "In the place where he was crucified there was a garden, and in that garden a sepulchre." Plant yourself before that sepulchre, and look around. This is no place for graves; here reside not our memories of the dead. You see but a single sepulchre, and that sepulchre in a garden. "Strange mingling of the opposites, the garden of life and growth and beauty, circling the sepulchre of death, corruption and decay. Miniature of the strange world we live in. What garden of it has not its own grave? Your path may, for a time, be through flowers and fragrance; follow it far enough, it leads ever to a grave. But this sepulchre in this garden suggests other and happier thoughts. It was in a garden once of old—in Eden—that death had his first summons given, to find there his first prey; it is in a garden here at Calvary that the last enemy of mankind has the death-blow given to him—that the great conqueror is in his turn overcome. Upon that stone which they rolled to the mouth of the sepulchre let us engrave the words, "O death, where is thy sting! O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." What a change it has made in the character and aspect of the grave, that our Saviour himself once lay in it! He has stripped it of its terrors, and to many a weary one given it an attractive rather than a repulsive look. "I heard a voice from heaven saying"—it needed a voice from heaven to assure of the truth—"Blessed are the dead which die in the Lord." To such the grave is, indeed, a bed of blessed rest. Buried with Jesus, they repose till the hour of the great awakening cometh, when with him they shall rise to that newness of life over which no shadow of death shall ever pass.—*Hanna*.

MOUNT TABOR.

This mountain is situated about sixty miles north of Jerusalem, and six miles from Nazareth in the plains of Esdraelon. It rises from the plains to the height of four miles, presenting a figure representing a half sphere. From the top of this mountain can be had one of the most beautiful and gratifying scenes in the world. "From the top of Tabor," says Maundrell, "you have a prospect which, if nothing else, will reward the labor of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the north-west you discern at a distance the Mediterranean and all around you are the spacious and beautiful plains of Esdraelon and Galilee. Turning to the south you have in view the mountains of Gilboa, fatal to Saul and his sons. Due east you discover the Sea of Tiberias distant about one day's journey. A few points to the north appears that which they call the 'Mount of Beatitudes.' To the south-west is Carmel, and on the south the hills of Samaria. The history of this mountain is very interesting.

It is first spoken of in the Bible in the

book of Judges when Deborah was judge of Israel. It has at different times been the field of carnage and blood. Thrice previous to the coming of our Saviour, it had felt the tread of infuriated hosts marching to battle, and then engaging in the deadly conflict. But that which makes this mountain more noted than all else is the scene that transpired on its summit during our Saviour's sojourn on earth. How different from scenes that preceded or followed was this scene. No earthly king appeared in royal attire with scepter in hand commanding hosts to battle and to death. There was a King there, but it was the King of peace, whose birth was heralded to the shepherds as peace on earth and good will to men. Oh, how beautiful he must have appeared! His face did shine as the sun, and his raiment was white as the light. No gathering gloom or sulphur cloud gathered around them, but a beautiful bright cloud over-shadowed them and a voice out of the cloud which said, "This is my beloved Son in whom I am well pleased, hear ye him!" There was no armed host, no battle array there. Jesus, Peter, James and John, and behold there appeared unto them Moses and Elias talking with him. What a blessed place to have been in! No wonder Peter thought it was good to be there. How gladly he would have continued on the mount. So it is yet; wherever Jesus shines upon us we feel that that is a good place to be. Let us go up to Christ, on the mount where we can enjoy the sunshine of the blessed Redeemer, that he may fill our hearts with light, joy, and peace. Let us get above the clouds, the smoke, and fog of sin, to live with Jesus in the light. Shortly he will take us away to that city where they have no need of suns to rise and where no clouds nor storms can ever come.—*Rev. P. R. Adams*.

THE TREE GOOD, THE FRUIT GOOD.

"Walk worthy of the Lord unto all pleasing." Col. 1: 10.

To walk worthy of Him, is to walk in some measure as the blessed Lord himself walked, according to the precepts of the gospel. Don't think it a matter of indifference with God whether you serve him or not. Don't get that fearful doctrine into your head that it is no matter what your life is if you are only one of the elect. If you are one of the elect, it will make you desirous of pleasing God, and be very tender about offending him; and this will regulate your daily walk and conduct. You will be saying from time to time, "Is this pleasing to God?"

What a number of sins you would be kept from, what a number of snares you would escape, were you to ask yourself the question, "Is this pleasing to God or not?" How it would regulate your conduct; how it would keep your tongue, your eyes, your ears, your heart, your hands; and how blessed a guide it would be in every movement of your life! You might tell us you had the best pear-tree in the country; but let us see how it is in the autumn. You might tell us what a beautiful garden you had, the most beautiful in the country; let us see how it looks in the spring and in the summer.

So you may say you know this doctrine and the other doctrine; but what are their effects on the heart and life? You see how Scripture speaks of these things, and how the Apostle prayed that the Colossians "might walk worthy of the Lord unto all pleasing, being fruitful in every good work." Don't think that good works are to be set aside. They are like the fruit that grows upon the tree; they don't make the tree to be a good tree, but they manifest it. It is not having beautiful pears that make a tree a good tree, but if it be a good tree it will bring forth good pears. It is not the fine crop of wheat growing upon a farm that makes good soil; but good soil and good cultivation produce the good crop. So it is in grace. It is not the mere doctrines talked of, but it is the effect of these things upon the heart. Where there are good doctrines implanted, the result is like that of a good farm or a good tree; there will be a good crop, good fruit. And it is by these things you judge whether the doctrines are mere doctrines, or whether they are received into the heart with a divine power.

RESTING IN GOD.

"In returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isa. 30: 15.) As in a calm stream alone the sun can reflect his face; so the Holy Spirit can reflect the image of Christ only in a soul that is at rest. To attain to this state of mind, we must turn off our eyes and thoughts from the things of time and sense, and fix them on Christ. He must become more precious to the soul than all besides. Our sinfulness and all our infirmities must be

cast down at the foot of the cross, and the righteousness of Christ must be trusted in and taken hold of by faith. Attired in that spotless robe, we can confidently appear before God our heavenly Father, but in no other way. The soul is thus introduced more and more into the hidden life of Christ, maintains communion with God her Saviour, and lives and rests in her true element.

Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

THE DIVINE PRESENCE PROMISED.

BY L. OSLER.

"And lo, I am with you always, even unto the end of the world."—Matt. 28: 20.

The work of the Christian church is divine. Its origin is divine. It originated in the council-chamber of the Trinity. The instrumentalities engaged in its prosecution have been and are of divine calling, fitness and direction. The divine blessing has attended the carrying forward of this holy-enterprise so far as the commands of the great Captain have been adhered to; and the final and glorious results of this stupendous scheme will be manifest to the universe. As the heavenly Zerubbabel laid the foundations of the spiritual temple, his hands also shall finish it, and the headstone shall be placed with shoutings,—crying, "Grace, grace unto it."

Christ had finished his earthly ministry—having given infallible proof of the truth of his claims by his life, teachings, miracles, death and resurrection—and was about entering upon his work of mediation in the heavenly, holy place. Before leaving the world, however, he gathered his chosen ambassadors around him, revealed to them the basis of his authority—"All power is given unto me in heaven and earth,"—and then commissioned them, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and as an incentive to duty and faithfulness, and a cause of encouragement, he added: "And lo, I am with you always, even unto the end of the world."

I. That at once determines the origin and authority of the Christian ministry.

The Saviour selected twelve men from among his immediate disciples, whom he appointed to an especial work; and as that work covered a period requiring successors to the original number chosen, Jesus made provision for the exigency by imparting gifts on his ascension, as the result of his accepted atonement:—"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Ephes. 4: 8-12. The Christian ministry therefore was to continue through the present dispensation, during which the purposes of God would be carried out in the accomplishment of Christ's commission. It should ever be borne in mind, that intimately connected with the work of the Christian ministry, is the co-operative work of the Christian church.

This is plainly taught by Paul in the quotation already made. All the divine gifts, imparted by the Head of the Church, were for the work, or help of the ministry. The early history of the church at Jerusalem furnishes a striking illustration to the point. In consequence of the persecution that arose about Stephen the church was scattered abroad except the apostles. These scattered saints carried the glad tidings through Judaea, Samaria and Syria, and even unto Cyprus, resulting in the salvation of many and the establishing of Christian churches. Christ intended that his body should be a unit. United to him, as the living Head, the members were to be one in spirit, faith, hope, interest and toil.

II. To this ministry is the divine presence pledged.

In what sense and manner are we to understand this promised presence? In Adam's unfallen state he doubtless had frequent interviews with Jehovah, without a veil. After sin had robbed man of his glory and dignity, and dimmed his spiritual vision, it was necessary that Jehovah should veil himself that mortal man might behold him. Thus it was that Jehovah appeared to the antediluvian and postdiluvian patriarchs. "Enoch walked with God." Jehovah in person communicated to Noah his designs in

THE
American Millennial Association,
Organized in Boston, Mass., Nov., 1858, has for
ITS OBJECT

The publication of a Pre-Millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy and of a practical character, and the support of Ministers or Colporteurs in destitute fields of labor.

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reference to the coming flood. "The God of glory appeared to Abraham when in Mesopotamia." Moses conversed with God face to face, as a man talketh with his friend; and when required to lead Israel through the wilderness he pleaded for the divine presence as the only condition on which he could go: "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." Exod. 33: 11-15. The same Holy One was in the tabernacle and temple, as the light and sanctity of the place, and would have continued there till type blushed into antitype and prophecy ended in fulfillment, had not the sins of the nation caused the glory to depart. In the present dispensation, according to the promise of Christ, the Comforter, the Holy Spirit, is to be with the ministry and church. He is the one promised in the text. He was to be with the ministry to illuminate. He makes revelations of truth, love, and power to the saints, which are not made to the world. What Christian minister, or child of God has not realized at times remarkable unfoldings of divine truth, by the special illuminations of the Holy Spirit? Spiritual truths are apprehended by the spiritually-minded.

The Spirit's presence sanctifies. Thus it was on Pentecost. Thus it was designed to be through the age. As the Jewish priests were set apart for their work, by the holy anointing oil, so the Christian ministry was to receive an especial fitness for their work by the anointing from above. All their powers were to be brought into submission to the divine will, and be entirely set apart to the divine service. This is the anointing from the Holy One.

Divine guidance is another part of the Spirit's work. He was to guide into truth—into all truth. The Christian minister in intermeddling with all knowledge needs the especial guidance of the Holy Spirit. In comparing spiritual things with spiritual he must be spiritually-minded to obtain the mind of the Spirit. The Spirit guides in duty. To be "led by the Spirit of God" is to have divine direction in all the affairs of our earthly pilgrimage. How uncertain and dangerous are all our steps, taken without divine guidance! How blessed to be prepared to say, "He leadeth me!"

The Spirit strengthens. "Helping our infirmities in prayer"; assisting in utterance; giving boldness in the discharge of duty, and making the labor of the ministry effective.

The Spirit is present to comfort,—to comfort in discouragement, darkness, trial, conflict, suffering; by leading into truth, imparting grace, giving success, and inspiring hope.

I do not understand that the miraculous power given to the church in apostolic times is continued till the present, yet the Spirit is as certainly vouchsafed to the faithful. His powerful workings in the hearts of men may, without question, be expected; and the church is devoid of power, when not enjoying his presence.

Intimately and essentially connected with the working of the Spirit in and with the ministry and church, we have the providential overruling of Christ for the accomplishment of the divine designs. The power in the Redeemer's hands is used for the furtherance of the work to be done. All the attributes and perfections of the Deity are engaged for the church. Christ holds his ministers in his right hand, while walking in the midst of the churches.

III. How long is this promised presence to be enjoyed?

Through all the days of Christ's absence, or until the commission is fully carried out. These days would be:

1. Days of darkness and the powers of darkness. The world is in darkness, and Satan is exerting a mighty power to keep the human mind in the bondage of ignorance and unbelief. The church's work is to dissipate the darkness as far as possible.

2. Days of abounding corruption. The prophetic portraiture of this dispensation makes manifest the increase of moral evil through the age, down to the end.

3. Days of toil. The church is in the vineyard to work, and the days of toil will continue until the great Sabbath-keeping comes, in the eternal ages.

4. Days of persecution and suffering. Christ plainly declared that during his absence his people should be in sorrow, while the world would rejoice, and the

change would only come at his return (John 16: 16-22).

5. Days of patient waiting. The befitting attitude of the church in view of the absent Bridegroom is that of earnest longing, patient waiting, and unwearied diligence.—Mark 13: 33-37; Acts 1: 10, 11; James 5: 7, 8.

IV. *On what conditions was this promised presence to be enjoyed?*

First, Perfect submission to the divine will: "But tarry ye in Jerusalem until ye be endued with power from on high." This submission was to show itself in patiently bearing toil, deprivation and suffering for Christ's sake.

Second, Consecration. It was not enough that the apostles had seen and heard Christ, and been with him through his earthly ministry, learning the gospel from his own lips. It was not enough that they witnessed his betrayal, trial and death, and were with him forty days after his resurrection; no, a more important prerequisite was necessary to fit them for their great work, and that was the tongue of flame, the gift of power, the baptism of the Holy Spirit. This has been the necessary and crowning qualification of the ministry through this dispensation, and will be to the end. The minister, in his personal experience must (to be successful) enjoy what he recommends to others. As the prophet said to King Asa,—"The Lord is with you while ye be with him" (2 Chron. 18: 2).

Third, Perfect obedience. "Go," do not confine the gospel to one place. "Go ye into all the world and preach the gospel to every creature"—not to a select few: make no distinction of class, color, or nationality. "Preach the gospel,"—deliver my message with unflinching faithfulness; deliver it fully, fearlessly, directly, kindly. Do not preach human philosophy, science, or literature; not a partial, or garbled gospel, nor yet with human admixtures. Christ must not be divided, but presented in all his relations, offices and work,—as the pre-existent Word, the object of prophecy, etc. Human redemption must be explained, showing its necessity in man's apostasy, and his recovery through Christ alone.

The conditions of salvation must be made plain: repentance, faith, obedience and holiness. The divine ordinances and discipline must be faithfully administered and enforced, without alteration or faltering. Human destinies must be unveiled, and the future opened before saint and sinner, for the encouragement of the one and the warning of the other. Modern fastidiousness and scepticism must not deter the minister of Christ from the free and unambiguous use of Scripture language, announcing the divine anathemas against sin and sinners.

The entire range of gospel teaching must be taken by the ministry and church, and prominence in teaching be given to those truths made prominent in the word of God. "All Scripture is given by inspiration of God, and is profitable" for the faith, discipline, and perfection of the church; and is necessary for the thorough furniture of the man or minister of God; so that all its teachings should claim the attention of the minister, and through him the attention of the people. We must not be ashamed of Christ in any of his offices or work, nor yet of his words.

As the developments of God's providence, during the history of the church, would more fully unfold the divine purposes regarding the approaching end, and the startlingly solemn events connected with the end, the duty of the church to herald the tidings would increase. More especially is this true at the present, when the hope of the gospel is dimmed by false hopes, which are leading multitudes from the ancient path of heavenly brightness. The crowning glory of the gospel should not be omitted in evangelical teachings. The sufferings of Christ and the glory that should follow are intimately and essentially connected in the gospel, and cannot without great injury be divorced.

Christ would have his church sympathize with him in his earnest longing for the period when he shall come to consummate the work he has so long been engaged in (Heb. 10: 12, 13).

In the language of Bourdaloue (a French clergyman who flourished in the 17th century, in his sermon on the "Passion" of Christ) we say: "Do you ask what is his last will and testament? What the disposition of this dying man's effects? What personal property or landed estate does he bequeath? Ah! my brethren, what riches had he to leave who had not where to lay his head!—who in ordinary circumstances was sustained by alms, and in extraordinary cases by miracles? What then does he give? From that engine of torture to which he was fastened he looks down, and what is before those eyes that begin to be weighed down by the hand of death? His own mother, Mary, and his beloved disciple, John—that is the priceless treasure, the precious succession. At this sight, all exhausted as he is, his heart awakens; in his state of suffering, increasing every moment, he is not so occupied as to be regardless of those friends; he cannot leave them without giving them a last proof of his remembrance, and a genuine pledge of his love; he cannot commend his spirit into the hands of his Father without affording them consolation. With serenity, firmness and tenderness, he turns to his mother—"Behold thy son"—he will discharge the filial office, guard, nourish, and defend thee? Then saith he to the disciple, "Behold thy mother"—regard her as thou wouldst the tenderest of all connections, as thy mother. And from that hour that disciple took her to his own home."

That was an important and solemn charge, given under peculiar circumstances, imposing mutual responsibilities; but a higher and holier responsibility rests upon the ministry and church of Christ. On the one hand, the ministry has the interests of Christ's bride in charge—her culture, growth, effectiveness, perfection and happiness, are to be regarded, promoted, secured; and on the other hand—it is the duty of the ministry and church to give tongue and utterance to these sacred oracles, which make known the life and purposes of our adorable Redeemer. "A life, issuing from the depths of Divinity, and planting itself in the depths of humanity, reveals even in his humiliation, an incomparable, all-transcending lustre, glory and beauty." This wonderful Counsellor, mighty God, everlasting Father, Prince of peace, must be held up to the attention of men, until the divine character and government shall be vindicated in the presence of the universe, by the unfoldings of that day when every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

The Advent Herald.

BOSTON, WEDNESDAY, JUNE 11, 1873.

THE "EXTRA" HERALD.

Orders for it are coming in well and will be filled as rapidly as possible. Our visit to Harrisburg has caused an accumulation of business, but we hope to work through it in time. Send in your orders, brethren, and let the issue of May 28th be scattered far and wide. By mail, 12 copies for 50 cents, or 30 copies for a dollar: by express, 100 copies for \$2.50—the express to be paid by the one sending the order. Churches should rally to this work, and not leave it to individual effort. "Let not your hands be slack."

HARRISBURG AND TRENTON.

After a busy time of preparation we left home Tuesday, May 27th, to attend the Pennsylvania Conference of Messiah's Church. Taking the 5:30 p. m. train from the Boston & Providence depot we arrived (by steamer from Stonington) at New York about 8 o'clock next morning, where we took the New Jersey Central route to Harrisburg. The distance from Boston to Harrisburg by this route is about 400 miles, and the road lies through some of the fairest portions of New Jersey and Pennsylvania. The day was oppressively warm, and the way dusty, yet the prospect was pleasant and the company cheerful. Brethren Pearson, G. W. Burnham, Osler and others, were our companions in faith and travel. The broad, green fields, well cultivated, the indications of a fruitful season, the rolling rivers and branching woods, and the numerous car loads of coal being borne eastward, reminded us of God's goodness in providing for the wants and tastes of mankind.

But we have no time to moralize. We reached Harrisburg a few minutes after 4 o'clock Wednesday afternoon, and were met at the depot by brethren Swartz and Jackson. We dined with Brother Swartz where we were warmly greeted by several old acquaintances, and by some whom we only knew through correspondence. In the evening we met in the new Chapel. It is a large, plain, wooden building—a noble result of many prayers, numerous donations and persevering effort. The main audience-room is as yet unfinished, hence all the services were held in the vestry. Dr. Litch gave an appropriate opening discourse from Acts 1: 8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Elder Gunner's text Friday forenoon was Mark 13: 37, "What I say unto you I say unto all, watch." On Thursday evening we spoke from Col. 3: 11, "But Christ is all, and in all;" and on Friday evening from Jer. 6: 4, "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out."

The attendance throughout the session was good, the attention given to the word excellent, the reports from churches on the whole encouraging, the social meetings interesting, and the business sessions characterized by unity and courtesy. There were nineteen ministers of our faith and order present, together with a goodly number of brethren and sisters from a distance. The pastor's promise of a hearty welcome and hospitable entertainment was faithfully carried out. The confidence felt in the Mission in Harrisburg, may be judged from the fact that on Friday afternoon, even after several had left for home, more than a thousand dollars was paid and pledged for its support. The church is located where with prudent management and earnest labor much good may be accomplished. Brother Swartz has made a good beginning, and the work must not be allowed to cease for want of means.

Our stay in the capital of Pennsylvania was short, but the remembrance of the visit will be long. In order to meet our engagement in Trenton we had to leave Saturday morning. We have since learned that the meetings continued to increase in interest to the close—as the following note from Elder Swartz, dated June 3d, will show:

"Dear Bro. Orrock.—We had a most gracious meeting after you left. Some fourteen arose for prayers on Sunday evening after Bro. Pearson concluded his sermon. It was a most refreshing season, and a very fitting conclusion of the conference. A number of these professed to find peace, and I expect all will soon be fixedly joined unto the Lord. I think all who were present and have a knowledge of past conferences concede that this has been by far the most refreshing, as well as the largest gathering we have

ever held in this State. The number was nearly twice as great as at any previous one. We feel that a great blessing has been left behind by the dear friends that have just gone from us and whose presence we so much enjoyed. I expect we shall see glorious fruits of the labor here yet. God has many names in this city. Our meetings on the Sabbath were interesting, and our congregations excellent. In the afternoon we held an open-air service on the river bank, near the centre of the city, that was well attended, and the discourses were listened to with breathless attention. Elders Gates and Osler addressed the people, and their remarks were well-timed and effective. The Lord evidently directed in the choice of the subjects and their delivery. The generous offering bestowed on the church here and given to us also calls for deep gratitude from us, and we feel thankful. Words cannot tell the emotions of our heart at the remembrance of all the Lord's mercies to us. What an eventful year this has been! A year of sunshine and showers; and I trust of corresponding growth in grace and in the knowledge of God. But oh, how slow to learn, how slow to trust and to believe all things spoken to us! I hope the many who have remembered us in the past will still remember Harrisburg in prayer and supplications. Amen.

Yours in Christ."

We need only add that quite a number of the pulpits of the city were occupied by our ministers on the Sabbath, and that several hundred copies of the "extra" Herald were gratuitously distributed during the meeting—the fruit of which will be seen in the day of Christ.

TRENTON.

On our way to the capital of New Jersey we stopped just long enough in Philadelphia to dine and make a visit to "Independence Hall," where our company had the pleasure of seeing the desk on which, in 1776, the Declaration of Independence was signed, the chair occupied by the signers, the great bell that was cracked in ringing out the announcement of "liberty," etc., and then "run" to the depot to catch the train. But Trenton was reached at last, and Saturday night found us the guest of brother Prior, with everything needful for our comfort provided.

Sunday, June 1st, dawned in splendor, giving us a beautiful day for the dedication of the new church—a fine stone building that will comfortably seat about 400 people. Elder Gunner preached in the vestry in the morning from Acts 17: 2, 3. The Sunday school met at the usual time and presented the church with an elegant Bible for the pulpit. The dedicatory services commenced at half past three in the afternoon, Elders Elwell, Gunner, Jackson, Aldred and a Methodist minister assisting. The house was filled and good attention given to the word. Our text was Hagga 2: 9, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." As this is the second house our brethren have had in Trenton we trust that in an accommodated sense the text will be found true in their case. Elder Jackson preached in the evening from Zech. 4: 6, "Not by might nor by power, but by my Spirit, saith the Lord of hosts"—showing wherein the strength of the church lies. It was an auspicious and profitable day to believers. As the building, which cost over \$16,000, is almost free of debt (about one half the expense having been met by Brother S. Prior and son), and the church has now a very neat, comfortable and commodious place for preaching, Sunday school and other services, there is much to encourage the pastor's heart, and we wish Brother Elwell abundant success in the city where he has already spent about eight years.

Though we had received no command as Jeremiah did, (Jer. 18: 1-10) to "arise and go down to the potter's house," yet Monday forenoon, having decided to remain another day in the place, we concluded to visit "the pottery" and there saw many at "work on the wheels." In some instances the "vessel made of clay was marred in the hand of the potter, so he made it again another vessel as seemed good to the potter to make it." Some vessels were "unto honor" and "some to dishonor." We "saw and considered it well, we looked upon it and received instruction." In the afternoon brethren Osler and Pearson arrived from Harrisburg, and cheered our heart with a good report of the meetings there. In the evening Elder Osler preached in the new church on Christian duties, from Jude, 20th verse. The discourse was timely and acceptable.

Tuesday afternoon we bade the friends adieu and about eight o'clock next morning reached home—well but weary.

A GOOD PROPOSITION.

If we can get light into the pulpit it will be likely to find its way to the pews. Bro. G. Pillsbury of Kingston, N. H. appears to be of this opinion, and therefore makes the following suggestion:—

While sending my subscription for the Herald permit me to say I feel anxious to have those blessed truths more generally understood, which we hold and teach in regard to the second advent of Christ. But how shall such a desire be realized? It seems to me one of the most important steps towards its accomplishment would be to send our paper to ministers of all denominations who will receive and read it, and I am persuaded that there are many dear brethren scattered abroad who are desirous to aid in spreading the glad tidings of the coming kingdom who would gladly unite in such an effort, and therefore not only spread the light of coming glory, but render needful and timely aid to the office. Now why not commence at once by opening a subscription list for the purpose of sending the Herald to five hundred ministers outside the Adventist denomination for one year? My means are limited but I will pay ten dollars.

We are decidedly in favor of this motion and hope it will not be laid on the

table, nor put into the hands of a committee for decent interment, but carried by a prompt and unanimous vote in the form of a thousand dollars in "greenbacks." It can be done if there is only a hearty determination in the case; and, as is suggested, it would help the office, the cause of truth, the ministry and the membership.

We would suggest that those donating to this fund send, if they can, the address of the minister or ministers to whom they want the Herald sent. Who will be the first to respond?

THE TWO GUESTS.

"Weeping may endure for a night, but joy cometh in the morning."—Psalm 30: 6.

The Hebrew word here rendered "endure" is also translated "tarry" and "lodge"—often the latter, as in Ruth 1: 16, "Where thou lodgest I will lodge"; 1 Kings 19: 9, "And he came thither into a cave, and lodged there." Compare 2 Sam. 19: 7; Prov. 19: 23. Following this rendering we have the Psalmist introducing to our notice two guests—"Weeping" and "Joy"—the former comes as a lodger in the evening, to "tarry for the night" (Jer. 14: 8), and at break of day departs, leaving the latter to take her place. Blessed exchange!

Night settled down upon our world nearly six thousand years ago, amidst the ruins of the first Paradise. Then WEeping came, and has been Earth's guest ever since. There are few faces indeed over which the silent tear has not at some time or other flowed. Much weeping has there been for the dead and not a little for the living. The weight of Sorrow's hand has rested heavily upon all classes. If the helpless babe in the ark of bulrushes wept (Exod. 2: 6) so did the God-man at the grave of Lazarus and over guilty Salem. Many tears have been shed on which no human eye has rested; but God has seen them all. The springs of grief are innumerable, but are every one known to Omniscience. No darkness is too dense to hide from Him who ruleth in the heavens. He sees, he knows, he sympathizes. WEeping is a sleepless guest. Though the night has been long, she has never lain down, and never was she more active than now.

But a change is approaching! "Joy cometh in the morning." And in view of that change Christians can afford to shed a few more tears, if need be. "Eve when she wept, wept with her back upon Eden and her face to the desert; but let us rejoice, that when we weep it is with our backs to the desert, and our faces towards a better Eden, to which we are rapidly hastening." Listen to the word of the Lord: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion [an image from the custom of singing on a journey, when a caravan is passing along the extended plains of the East,—"Fausset"]; and everlasting joy shall be upon their head [here the reference may be to a custom of wearing a wreath or chaplet of flowers in times of festivity, as is often done now, and as was commonly done among the ancients in triumphal procession,—"Barnes"]; they shall obtain joy and gladness; and sorrow and sighing shall flee away." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

These are a few of the Biblical pen-pictures of the joy which "the morning" will bring; and in view of them we may say with our departed sister, Helen M. Johnson: "Look up, Christian! It is no time for desponding. The glittering spires of the eternal city are heaving in sight; perchance another storm, another beating against thy fragile bark, and thou art there! Already the music of that glorious land steals softly over the roaring billows, and reminds thee thou art nearing the peaceful shore. Already the dark cloud which gathers above thy head is tinged with the beams of immortal glory, and away in the distance thou canst behold the faint glimmerings of the morning star. Joy for thee, O wanderer! the shadows of the night are passing away, and the unclouded morning comes on apace!"

Look again at the Psalmist's declaration—weigh well his words, that thy sad and lonely heart, O lover of Jesus, may even now be measurably comforted: "Weeping may lodge for a night, but Joy cometh in the morning." The dark-robed guest of Sorrow must soon give place to the white-robed virgin of Joy—the night of weeping be succeeded by the day of eternity. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

PROVOKING.

The word *provokes* is generally used in a bad sense, as "to arouse to anger or passion, to incense, to offend;" but it has not necessarily such a signification, as it is derived from the Latin *pro*, forth, and *vocare*, to call, and simply means "to call forth, to excite or stimulate to action." It is used in the good sense in Heb. 10: 24, "Let us consider one another, to provoke unto love and to good works." A brother in Wisconsin sends us the following provoking note:

"I have made up my mind that the Lord shall have one tenth of what I earn this summer. I have earned fifty dollars this spring, and I send you a post-office order of five dollars. Do with it as the Lord seems to direct. Yours in Christian love, hoping the Saviour's cause may be advanced."

A good example given to others is

the best and most effectual provocation to love and good works," says the practical Henry. We hope several of our readers will be very much provoked by the above note.

WORKS OF DR. SEISS.

We have for sale a few copies of the following pamphlets by the Rev. J. A. Seiss, D. D., of the Lutheran church, Philadelphia, Pa. Without accepting every idea advanced in them the reader will find much that is Scriptural, earnest and timely on the coming and kingdom of Christ.

The Church's Hope, 22 pp., each (by mail) 12 cts.
Blasphemy Against the Holy Ghost, " 10 "
The Burning Bush, 24 pp., " 10 "
The Threshing Floor, 30 pp., " 15 "
Our Dead, 24 pp., " 12 "

Our supply of the pamphlet *Will there be a Millennium before the Coming of Christ?* is nearly exhausted, and no more can be obtained. Price 40 cents.

GLEANINGS.

Bro. G. Pillsbury writes from Kingston, N. H., May 20th:—"The Lord is blessing us in our meetings; four came forward yesterday, with penitential tears, to join the praying band."

Bro. S. P. Grady, in a note dated "Richford, Vt., June 3rd," says:—"I have been very sick with the measles, but am recovering. Hope to be able to preach once next Sunday."

Bro. Jonas Sonberger writes from St. Armand, P. Q., Canada, May 26th:—"We are enjoying some very excellent meetings. A week ago yesterday I baptized five happy souls, and we are almost every week receiving members into the church."

Correspondence.

LETTER FROM ELDER BOSWORTH.

Dear Bro. Orrock:—There are many thoughts in my mind that I want to express to you, and perhaps I cannot do better than put some of them in the form of a letter. First then, I am so situated that at present I am deprived of the association of those of "like precious faith." I attended service this morning and listened to an excellent discourse on the "discipline" of saints: but the triumph when the discipline is ended was not alluded to, or if referred to at all, in such a misty way as to show it was too little appreciated and less understood. Being called on to pray at the close of the discourse, I wanted to talk with God about a

Church in her militant state,
Who is weary and cannot forbear,
Of a bride who in agony waits
To see her dear Lord in the air.

But such prayers seem to be little understood in the popular congregations of today. Oh for congenial spirits!—those who can sympathize when our burdened souls cry, "When shall I come and appear before God?" I have looked abroad to-day and, as Luther said, seen "Creation put on her Easter garments," but amid her emerald robes the winds seemed to chant a requiem, and the sighing of the breezes told that *sin* was there; and my soul cried again, "Fly swifter round ye slow revolving seasons and whirl away a sinful and ruined world. We would see a sight to which as yet our eyes are strangers,—a world that does not sin and suffer for its crime." "Come then, Lord Jesus, come."

I was much pleased a little while ago, with the anecdote you related in the paper about the lady who was expecting to be saved by God's justice; and Bro. Hotchkiss' letter in which he refers to the harmony of God's attributes sets the thing in a still clearer light. Some years ago I was trying to preach from Rev. 22: 14, and the thought that they may have *right* to the tree of life, impressed itself very strongly on my mind. In looking up the subject I found Barnes, Cumming and others approached it very cautiously, and commented on the word as though it meant simple privilege. But still my soul believes "right" is the word, and that it expresses just the mind of Him on the throne. I don't believe we are simply going to be *tolerated* in the Divine presence. He who hath "set us as a seal upon his heart, as a signet upon his arm; whose love is stronger than death," will say of his people, "They are daily my delight." Let me illustrate. Here is a rich man, his grounds are spacious, his bowers are beautiful, the walks are pleasant, fountains flowing, fruit abundant; and within certain limits, he allows the neighbors to come in and enjoy them all. But while they joyfully accept the privilege, they feel it is a *privilege*, not a *right*. In process of time there comes among them a maiden, she enjoys the privilege, but claims no right. He marks her actions, attends upon her footsteps, and finally he offers her his heart, his hand, and his inheritance. He is accepted; she rejoices in his love and he "joys over her with singing." As she goes forth from his banqueting house, she treads those lawns, partakes of those fruits, and reclines in those bowers—not as a *privilege*, but as a *right*, obtained through covenant with the chosen of her heart. So of the saints of the Lord. They are the chosen of his heart,—united to him as the branch is united to the vine; and as the branch partakes of the sap and fatness of the vine by *right* of its relation to the vine, so saints shall inherit the kingdom by *right* of their relation to the King. If "as he (Christ) is, so are we (his saints) in this world," (1 John 4: 17) we can understand about "coming boldly to a throne of grace," because of right; and going further we read of "having boldness in the day of judgment." Surely this must be because saints have *rights* accorded to them by the Father, in the covenant with his Son, which he has bound his justice as

well as his mercy to respect. I write with the deepest sense of my unworthiness, but I write with confidence because of the *covenant* and the *blood*. With anxious longings for the morning, remain, as ever, Yours, D. BOSWORTH.
Bristol, Vt., May 25th.

CHRISTIAN SYMPATHY.

Our blessed Lord changed the ancient people of God with hypocrisy, because by their traditions they made void the commandment of God respecting parental honor; allowing a selfish son or daughter to say to the parent respecting whatever might be of profit to him when in need and suffering, "It is corban," that is to say, a gift—something devoted to the service of the temple—and he shall be free. Thus they suffered the son no more to do ought for his father or mother. In this way a corrupt church, with avaricious priests, claimed the means of its people, leaving none wherewith to fulfill the commandment of God, in providing for suffering parents.

In the Christian church the apostle compares believers to the members of our body, and teaches that there should be no schism in the body; if one member suffer, all the members suffer with it, or if one member be honored, all the members rejoice with it; and it is evident that the sympathy should run to the weakest and most suffering.

The popular churches of our day have a variety of objects claiming the means and money of their members, and strange to say, the main object standing out prominent in the teaching of Jesus and the apostles is hardly mentioned, namely, to support the poor saints. The great cry is, money to build churches, educate young men for the ministry, for church extension, and to increase the benevolent fund for supporting supernumerary ministers, their widows, and the education of their children. Ought not the widows of deceased pious laboring men and mechanics to have the same claim on the sympathy of the church? There are affluent church members who give by thousands for church extension, etc., and perhaps have it published in the periodicals of the day, who in a walk of a few squares could find any number of suffering, poor and ignorant people, both saints and sinners, whose hearts would be made glad by receiving but a tithe of the large amounts thus given, and the giver be abundantly rewarded by God's blessing and the blessing of the friends thus made to themselves by means of the mammon of unrighteousness.

Perhaps there never was a time when money was given in such abundance as the present, and yet the Scriptural object—the support of poor saints—appears to be largely overlooked and neglected. I do not wish to be understood as regarding all claims presented by modern church policy as unworthy, but rather that the evil lies in pressing some to the exclusion of others more worthy. We all agree that the great, underlying principle of religion is love to God and our fellowmen. Jesus, whose example was set for us to imitate, was unselfish in all his acts, and showed disinterested benevolence towards all. Our field of operation is mainly not far from home. Those in the providence of God whom we have known and seen, who had claims on our benevolence and were by us neglected, will be the trouble in the great day: "I was an hungry and ye gave me no meat, thirsty and ye gave me no drink" will be the declaration of the Judge. Perhaps in surprise, the question may be asked, "When?" and the answer will be: "Inasmuch as ye did it not to one of the least of these, my brethren [poor saints], ye did it not to me." God grant that our love and Christian sympathy may flow in the direction indicated by the precious word of God: Your brother in the Lord,

LEVI MERKEL.

Mechanicsburg, Pa.

THE PENNSYLVANIA CONFERENCE OF MESSIAH'S CHURCH.

SIXTEENTH ANNUAL SESSION.

Wednesday, May 28, 1873. In the absence of the President, Rev. D. Elwell, Vice President, called the Conference to order and religious service was held. Our services were held in the vestry of the new church in Harrisburg: it is a plain, comfortable and commodious audience room, and an honor to our cause. Business session being deferred, a good social meeting was enjoyed. In the evening, at 7.30, the annual sermon was delivered by Rev. J. Litch.

Thursday, A. M. The President called the conference to order, and the following committees were appointed:—
On nominations: Rev. M. H. Moyer, N. Stokely and J. Zeigler.

On worship: Rev. W. H. Swartz.

On credentials: the Secretary.

Standing committees reported as follows:—

On Publication of *Liturgy*, that 1000 copies were published the last year and disposed of, and that 200 copies of the first edition are on hand, and more can be supplied. On *ordination*, that no applications had been received. On *business*, that their plan was published in the *Herald*. On cottage at Hebron:—

Cost of cottage,	\$315.68
CONTRA.	
Paid in 1871, by H. Rupp,	\$100.00
by I. R. Gates,	25.00
Receipts at cottage, above expenses,	13.00
Collections from churches in 1872, 44.00	
Rec'd at cottage, above expenses, 7.00	
	189.00
	\$127.68
Cash in hand,	9.00
Am't due, with interest,	118.63
	\$127.63

That which has been paid has mostly been raised in a few places, viz.—Trenton, Philadelphia, Cumberland Valley

and Bro. Zeigler's circuit. After conference last year the chairman of the committee requested each church (through their pastor) to raise and forward \$12; but only a few responded and \$53 was received as the result.

The report was accepted and the committee continued. Reports of churches were then read. (See below.) A motion was passed that our visiting brethren be invited to participate in the sessions of the conference. Committees were then appointed as follows:—

On *ordination*: Revs. M. L. Jackson, D. Elwell and W. H. Swartz.

On *destitute ministers and churches*: Revs. L. Osler, W. H. Swartz and J. A. Aldred.

A communication was then read from Bro. H. M. Stouffer and his license renewed for a year. The reports of the Penn Valley and Morrisville churches were referred to the committee on ministers and churches. The Conference then proceeded to consider the general interests of the cause. Revs. Osler, Buckley, Zeigler and Orrock, spoke concerning our relation and work in connection with the American Millennial Association.

The *Herald* interests also being discussed, it was voted, that we recommend to the A. M. Association that hereafter the ADVENT HERALD be sent only to paying subscribers. Rev. J. Pearson then addressed the conference in behalf of the A. M. Association, and the conference adjourned.

In the afternoon, the Messianian Missionary Society met.

Friday A. M. Conference opened at 9.30. Committee on place and preacher appointed were Revs. J. Zeigler and M. H. Moyer. Report of committee on destitute ministers and churches was read and accepted, viz.: "We have received application from brethren Stokely and Aldred, and the reports of the Bucks county circuit have been referred to us for consideration. We recommend that Bro. Stokely continue in his present field of labor another year; that Bro. Aldred visit the Moshannon circuit with the view of taking charge, if satisfactory arrangements can be made; and we recommend that the Bucks County circuit receive a visit from Bro. Jackson with the same view."

Committee on credentials report, as accepted, was:—

Ministers present: Elders J. Litch, L. Osler, M. L. Jackson, D. Elwell, H. P. Cutter, M. H. Moyer, Thomas Hollen, N. Stokely, W. H. Swartz, A. L. Brand, J. A. Aldred, J. Zeigler, I. R. Gates and J. A. Heagy.

Delegates: Joseph Merrick, P. Reside, J. Donson, P. Smith, E. Kinney, M. A. Lovett, J. M. Barstow, D. Rupp and J. Heagy.

Visiting Clergy: J. Pearson, G. W. Burnham, J. M. Orrock, F. Gunner and H. Buckley.

Visiting Laity: R. R. Knowles, H. Ballou, F. Holly, J. Huff, H. Hough, A. J. Shively, P. L. Hopkins, Geo. Phelps, A. Remington, S. P. Smith, A. Rutter, J. G. Bobb, S. Prior and others.

Committee on ministerial character reported:—

1. Brethren P. B. Hawkes and A. Brown not having been heard from for several years past, we recommend that their names be stricken from the roll.

2. A communication has been received from Bro. M. B. Laning in which he informs us that he has joined the American Baptist Conference, that he previously understood by communication with our President, that his name had been stricken out, but finds by our published minutes of last year that we still hold him as a member, and now requests that his name be erased from our roll, we therefore recommend that his request be granted.

3. All others on the roll are in good standing.

The report was accepted.

rising this 30th day of May, 1873, hereby commend our brother as an able champion of evangelical doctrine, and a worthy representative of this body in vindication of such truth.

It was voted that we desire the American Millennial Association to carry out the previous action regarding the publication of an edition of the ADVENT HERALD under the name of MESSIAH'S HERALD.

As the President was obliged to leave, Rev. M. L. Jackson was chosen President pro tem. J. A. Aldred having been presented was chosen a member of the conference as an ordained minister. The Harrisburg church interest was then brought up by the pastor, Rev. W. H. Swartz; Revs. Pearson and Osler and brethren Prior and Knowles made remarks, and a letter was read from the Providence "Do Society," after which the conference proceeded to raise funds towards liquidating the debt on the church, and one thousand and fifteen dollars were raised in cash and pledges. The minutes were read and accepted and the conference adjourned.

H. P. CUTTER, Secretary.

REPORTS OF CHURCHES.

Harrisburg. (W. H. Swartz, Pastor), extends a cordial welcome to the conference, to our city and our homes. In reviewing the mercies of God toward us the past year, we can but exclaim, "What hath God wrought!" Surely, if God ever smiled on any work he has on this. The dedication services of the vestry of our church took place January 12, 1873. We have some debt on our house yet, but we trust that God will order according to his wisdom in the removal of it. Our membership has more than doubled; souls having been brought to the Saviour, and others on receiving the truth have cast their lot among us.

G. W. SHAFER, Clerk.

Trenton. (D. Ellwell, Pastor), reports prosperity during the year—about twenty have professed conversion. The church building having been completed will be dedicated June 1. Sabbath school prospered greatly during the past few months.

JOSEPH MERRICK.

Mount Hope. (T. Hollen, pastor). The Lord has blessed us, and we are waiting the appearing of our Lord and Saviour Jesus Christ. Sabbath school on the union plan. H. M. BAILEY, Secretary.

Yardley. no pastor. Had preaching by Elder S. F. Grady until November 1, 1872. Social meetings have been sustained. Have Sabbath school regularly. Elder Aldred held a meeting during the winter; eight professed conversion and five joined the church. The church desires preaching, and will help sustain it. M. A. LOVETT.

Penn Valley. (J. A. Aldred, pastor). Have had some prosperity. At a meeting in the winter eight professed faith in Christ and several joined the church. Interest in the Sabbath school is encouraging.

HENRY B. SEALACE, Secretary.

Morrisville. no pastor. Report not flattering; sustain regular meetings. Have some small debts unpaid.

ED. RYAN, Secretary.

Sterling Run. (M. H. Moyer, pastor). New chapel is fitted up for worship. Have regular preaching service and social meetings; eleven have been received into church fellowship the past year. Sabbath school is large and flourishing.

D. R. NELSON, Secretary.

Huntley. (M. H. Moyer, pastor). A small church organized by Eld. Moyer recently, and with good prospects.

Emporium circuit. (N. Stokely, pastor, J. Hausler, Secretary). *Emporium church:* about as last year in numbers and interest. Need a house of worship, are now using a school house.

Rich Valley church: Not quite as strong as last year; have regular preaching; Sabbath school not organized yet. Have appointments also at Portage, Simmamahoning and North Creek.

Centre County Circuit. (J. Zeigler, pastor). Churches embraced in the circuit are Marsh Creek, Central, Dick's Run, Zion, Washington, Central City, and Pleasant Valley. Work of grace during the year has been more steady. Public services are well attended. There are six Sabbath schools on the circuit. Messiah's church of Zion has been finished and dedicated, at a cost of \$1200. Marsh Creek church has been remodelled—cost \$400.00.

Cumberland Circuit. (A. L. Brand, pastor). *Mechanicsburg church.* State of the church is good. The relations of Elder M. L. Jackson ceased with us on April 1, 1873. Since then Elder Brand has been employed.

J. DONSON, Secretary.

Shiremantown church. No additions are reported; one has passed away (Flora Jackson). Elder M. L. Jackson left us April 1st. We have now Rev. A. L. Brand as pastor. Have regular preaching, good Bible class and Sabbath school.

DANIEL RUFF, Secretary.

Moshannon Circuit. (H. P. Cutter, pastor). *Kylertown Church.* Have regular preaching, good congregations, and a Sabbath school of 50 members.

W. M. BURGE, Secretary.

Snowshoe church. Four have been received the past year; good interest in social meetings; preaching every two weeks.

JACOB SHARK, Secretary.

Pine Glen church. A few have been received the past year. We aid in a union Sabbath school. Have regular preaching.

W. ZIMMERMAN, Secretary.

Karthans church. Was organized by Rev. H. P. Cutter February 28, 1873, and is composed of seven members; a weekly prayer meeting is sustained. Interest is good, and with a prospect of

increasing success. We sustain a union Sabbath school.

J. C. MICHAELS, Secretary.

No reports were received from New Kingston, Toby, Mix Run and Caledonia churches.

H. P. CUTTER, Secretary.

LETTER FROM ELDER ZEIGLER.

Dear Brother Orrick:—I have arrived here after the soul-refreshing seasons of our conference session at Harrisburg. Of all our annual conferences in this State this has, perhaps, been the most encouraging and fruitful; some fifteen or more having decided for the Lord, who hitherto were the servants of sin. The truth has been faithfully preached and well-received, and doubtless many serious and lasting impressions have been made. To God be the praise when the harvest is gathered.

But I now behold other things. My thoughts have been led off in another direction, on looking over one of the daily papers published in the same city. To show that there are two sides to the affairs of this world, as well as the fearful abounding of iniquity, I enumerate the following items whose headings are thus given: "Suit against the Credit Mobilier Company,"—this bespeaks fraud on no small scale. "A serious shooting affair,"—this tells of a man discharging the contents of a loaded shot-gun into the arm and leg of another, and then fleeing from the scene. "An important liquor decision,"—the "decision" is that manufacturers "have the right to inject carbonic acid gas into wine made of grapes," of course regardless of all consequences in the sight of God, as they need pay no tax to the United States. "Banquet to the delegates of the Presbyterian Convention." Perhaps I may as well give the item:—

Philadelphia, June 1.—The delegates to the Convention of the United Presbyterian church partook of a banquet yesterday at Belmont, on an invitation of members of Philadelphia churches. Three hundred gentlemen sat down to the dinner, which was followed by a number of speeches from delegates from abroad and city clergymen, some being of a highly humorous character. They were also entertained by a band of music during dinner. The party did not return to the city till nearly 10 p. m. During their progress through the park to Belmont, stoppages were made at the principal points, including General Grant's cabin, where George H. Stuart made some happy allusions to various events that had transpired within its walls while used as an army headquarters.

"Burglars at work," is the next item. They were busy of course, and vigilant as their master. They succeeded in extracting fifteen hundred dollars worth of watches from a manufacturer's establishment. "Another wife murder." "Arrest of a well-known Hotel Swindler." "Horrible Murder of Sixteen Persons." "Murder of a colored man." "Pound guilty of Murder." "Attacked and seriously injured." "A man Murdered for Seven Cents." "Arrest of two persons supposed to belong to the notorious Bender Family." "An interesting Billiard Match." It may have seemed "interesting," but the time hastens when it will be called up again and the parties interested will find "the tables turned." Next comes an account of "a white woman outraged by a Negro," after which he crushed her skull with an axe. Two other items I clip and send herewith:—

"A spiritual meeting of colored citizens was held in New London township, Chester county, one night recently, at which the evil spirit was manifested. To vary the monotony of the occasion 'physical knockings' down were substituted for 'spiritual rappings,' and a knife-blade was sheathed in the body of one Joe Nelson."

"An Ecclesiastical court, composed of the members of the Pittsburgh and two other adjoining conferences will commence a session in Beaver on Wednesday next. The court will be composed of twenty-one preachers, and will be presided over by Bishop Simpson. The case to be tried is that of the Rev. Mr. Gregg, who is charged with abusing his family. The accused is not expected to be present, but will be represented at the trial."

Here we have in all, seventeen instances of horrible crimes, of various shades, recorded on the first page of a daily paper. Place this dark picture opposite the report of our Annual Conference, which we so much enjoyed, and our soul dies within us: scarcely a glimmer of light can be seen through the thick darkness.

Speaking from a Christian's standpoint, we may safely say "the shadows of the evening are stretched out," yea, gross darkness is on the land, and it becomes more and more intense as the fiends of darkness exert their powers, according to their diabolical devices against light, and truth, and justice; thus fulfilling in and by themselves the words of Christ, "iniquity shall abound." (Matt. 24: 12). But we need look for nothing better this side of the consummation of all things, when He, whose right it is to reign, will come and out the work short in righteousness. "Even so, come Lord Jesus. Yours looking for Christ and deliverance. J. ZEIGLER.

Carlisle, Pa., June 3d.

General Intelligence.

RELIGIOUS SUMMARY.

The Roman Catholic Seminary of Foreign Missions in Paris calls for fifteen missionaries to send to Japan.

Mr. George Smith, the *Daily Telegraph* special correspondent in Assyria, has found the king's library at Nineveh, and discovered numerous valuable fragments of ancient record, particularly the missing portions of the broken tablet containing the history of the deluge hitherto deciphered in the British Museum.

The *Osservatore Romano* is much excited at the numbers of Italian soldiers

who attend the Protestant Italian prayer meetings, and calls upon the military authorities to interfere.

The Marquis of Lorne and his wife, the Princess Louise, have lately taken up the cause of the poverty-stricken curates of the English Church. The former has written to the Archbishop of Canterbury on the subject, proposing that the laity of the church be called upon to raise a central fund large enough to provide each curate with a living of at least \$1000 per annum. The subject has brought out some interesting figures respecting the number and salaries of the curates in England and Wales. Together they present a body of 19,500 clergymen. Of these the receipts of 2363 do not exceed \$1500: of 1782, \$1000: of 1854, \$750: and of 1855, \$500. Such livings, in the Marquis's opinion, can only support a condition of genteel starvation, and are a disgrace to the nation.

The membership of the Church of England is about twelve million.

A congress of Sunday-school teachers was recently held at Nimes, France, when it was reported that there were nine hundred and fifty Sunday-schools in the Republic.

The towers of the Cathedral of Cologne have reached the height of 230 feet. The construction of the spires, which are to bring the total height up to 600 feet, will be commenced. Six years more are required for terminating the work.

Juggernaut cars still make their appearance at certain Hindoo festivals, but without the horrid features of sacrifice which formerly characterized them. Curiously enough, however, the natives make the present cars so heavy and clumsy that they seriously endanger life when dragged through the streets. At the late Ruth Festival near Serampore, six persons were crushed to death by these "machines of murder" (in which respect they must be not unlike a civilized railroad car); and the Lieutenant-Governor of Bengal now thinks it is high time the Juggernaut should be suppressed. The trouble is that it is a religious symbol with the natives, and can only be touched with caution by the Government of India.—*Christian Union.*

The Secretary of the British and Foreign Bible Society estimates that during the present century about one hundred and sixteen million copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone in various parts of the world. Translations have now been made in two hundred and fifty-seven languages. During the past year the English society has found a marvelous opening in Russia for its work, where it distributed 331,000 copies of the Scriptures in no less than sixty distinct dialects. The entire European field is encouraging.

The commission charged by the German authorities with the duty of ascertaining what are the religious orders allied to the Jesuits, has issued its report, and names the Redemptionists, Lazarists, Congregation of the Holy Ghost and Company of the Sacred Heart of Jesus. Besides these, there are in Prussia 47 religious congregations of men and 50 of women, who, according to the law of the 4th of July 1872, have some affinity with the Company of Jesus. The commission demands a severe scrutiny of the Constitutions of such, in Prussia and the other States of the Confederation. As to the four Orders first named, it demands the strictest application of the law, and says they will have to dissolve in six months at least from the time they are notified.

Dean Alford lies buried, according to his wish, beneath a yew-tree in St. Martin's church-yard, and also according to his wish, these words were carved upon his tomb:—*DEVERBORUM VICTORIS HIEROSOLYMAM PROFICISCENTIS, &c.* The inn of a traveller on his way to Jerusalem.

The theatres are now used in London for special religious services for the masses, which, during the past season, were attended by two hundred and forty thousand persons. The movement originated fourteen years ago, and it is still well sustained. Its friends are making an effort to raise \$50,000 as a fund for opening rooms in districts where theatres and halls are not available.

Dr. Ray Palmer's Hymn, "My Faith looks up to Thee," has been translated by Mr. Blodgett into the Mandarin dialect, the generally spoken language of China.

It is proposed among the Moravians to celebrate in this country the five hundred anniversary of the birth of John Huss, which will occur on the 6th of July next.

NEWS ITEMS.

LONDON, June 3. The steamship Drummond Castle, while on a voyage from Hankow for this port, went ashore on Chusan Island, off the east coast of China, and became a total wreck. Thirty persons were drowned.

A dispatch from St. Petersburg, Russia, says that there is no truth in the report that Khiva has been taken, and the Khan is a prisoner. There is much anxiety in St. Petersburg concerning the ultimate success of the expedition against Khiva.

On Saturday, May 24th, a measure highly favored by Thiers was defeated, whereupon his Ministry tendered his resignations to him, and he tendered his to the Assembly, which accepted it, and elected Marshal McMahon in his stead. This is regarded by some as a victory on the part of the Monarchists.

PARIS, June 8. Prince Jerome Napoleon called upon President MacMahon

yesterday and left his card. The President returned a message acknowledging the courtesy with compliments.

Thirty women were made widows, and ninety-two children fatherless, by the explosion at Drummond Colliery, Nova Scotia.

HALIFAX, N. S., June 5. Heavy fires are raging in the woods in different parts of the Province. The woods in the vicinity of Liverpool have been on fire two days, and last evening the town was in great danger. A large tract of land has already been traversed by the flames, and much damage done in Pictou county. The fire swept from the west branch of the river John to Black river and on the east branch of the river John for a distance of twelve miles, destroying everything in its course. The value of the property destroyed cannot be estimated. The woods through which the fire passed are the most valuable in the country.

THE CHOLERA ALARM.—Cholera has made its appearance in this country, several cases having occurred in New Orleans. It has not yet assumed an epidemic form; but as it came to the central part of the country in 1849 from New Orleans, it is well that due precautionary measures should be adopted.

Georgia has twenty condemned criminals who are sentenced to be executed between this time and the Fourth of July next.

Between Saturday, May 31st, and June 8th, nearly 13,000 immigrants arrived at New York.

Miscellaneous.

UP TO THE HILLS.

"I will lift up mine eyes unto the hills," Though cold the mists of morning shroud their

And faith, as through a glass, sees dimly how "From whence shall come my help."

"I will lift up mine eyes unto the hills" Through the fierce heat and burden of the day. The "shadow of the rock" lies o'er the way "From whence shall come my help."

"I will lift up mine eyes unto the hills" When reverent evening sets the gates ajar, And glimpses come of what the glories are "From whence shall come my help."

"I will lift up mine eyes unto the hills," Through night of agony and bloody sweat The angels ministered on Olivet: "From whence shall come my help."

—By A. D. W., from "Old and New."

THE TESTIMONY OF THE ORVING STONES.

What times do we live in? Do you ask? I will tell you: We live in a time when those who should speak, are mostly silent; and those who should be silent, do commence to give testimony, namely: the stones! You are surprised? Verily be astonished! Indeed, we live in such a time, where the stones cry out, that the sacred word is true in all its details; but that the doctrine of Rationalism—of Skepticism—is false to its very foundation. The historical books of the "Old Testament" do not contain a myth, as it is contended, but history—sacred history—in which, as Haman says, each single stroke is a prophecy running from century to century, and verifying itself in thousands of cases before the eyes of men.

How many commentators of the Old Testament tried their very best to reduce the Scripture narrative, in regard to the creation, to only a fable. But the stones begin to cry out against these perversions of the blessed pages; they declare most emphatically, that "what is written," is irrefutable, and that their theology is moth-eaten and brittle.

Boldly declared the critic, that Nineveh, the metropolis of the ancients, could have never been so large, as stated in the Old Testament. Therefore the Bible report is not true in regard to this statement. But mark! The stones testify to the honor of the book of Jonah. Layard's works state that the discoveries made by the digging up of the very city of Nineveh bear witness, as to the validity of the statement in Jonah concerning the size of the city.

The history of the children of Israel and of Moses in Egypt was regarded as exceedingly fragile and uncertain, by the critics, knowing everything, and a little more—judging of all things, and not able to be judged by any one. Yet again, it was the stones which refuted the argument of the critic and told the true story in spite of them. In the ruins of the old Egyptian temples, pictures were discovered, revealing the servitude of the sons of Abraham, and inscriptions confirming the writings of the Pentateuch. Not only Hengstenberg in his works, The Books of Moses and Egypt, have shown the truth of this statement; but also the valiant Bunsen, and in later times, the celebrated Egyptologist, Geo. Ebers, of Leipzig.

Again, the critic questioned the truthfulness of the books of Samuel, and the books of the Kings. Since that, the stones in the land of Moab were heard to be crying out. A stone was found which contained an inscription of Mesa, the king of Moab. The German theologians, Iohannman, Noellecke, Schrader and Hitzig competed eagerly in translating the inscription. And look at the result! The inscription of the rock of the land of Moab verified, in a striking manner, the statements of the books of the Kings in regard to king Mesa, and the Moabites.

The aboriginal history of man has always been considered by the critics as fable and fiction, fiction and fable, and no more. The ancient oracle was not surer than they, and he who would not at once accept their doctrines was thrust into exile as being unscientific, and as holding on to old notions, not agreeing with present progress and enlightenment. But it was the stones again, that could

not hold their peace; that had to disturb the tranquility, and overthrow the hypothesis of scientists. The temple of the Assurbanipal, having been dug out of, and freed from its rubbish, was found to have inscribed upon its walls a record of the deluge in arrow-headed characters. This record agrees with the respective descriptions of the Bible in all important points. Men of knowledge, Mr. George Smith of the British Museum, and Mr. Schrader, D.D., the German decipherer of the old Assyrian characters, correspond in their reports, that declare that the account of Genesis, in regard to the flood, is very remarkably confirmed by the above named old Assyrian inscription. It appears therefore, that the testimony of the crying stones also tears the earliest history of men, as recorded in the Bible, out of the jaw of unbelief and skepticism, and triumphs over them.

Yea, verily: the stones would immediately cry out, if the disciples should hold their peace.—Translated from the German for the "Golden Censer."

A LATELY DISCOVERED PARABLE, WITH A SUPPLEMENT.

Then shall the kingdom of Satan be likened to a grain of tobacco seed; which though exceedingly small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon. And it came to pass in the course of time that the sons of men looked upon it, and thought it beautiful to look upon; and much to be desired to make lads look big and manly. So they put forth their hand and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, "We are enslaved, and can't cease from chewing it." And the mouths of all that were enslaved became foul, and they were seized with a violent spitting, and they did spit even in ladies' parlors, and in the house of the Lord of Hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, inasmuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to the one end thereof and did suck most vehemently at the other end thereof, and did look very grave and calf-like.

And the cultivation thereof became a great and mighty business in the earth, and the merchant-men waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said, "Wherefore this waste and why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you, and be separate, and defile not yourselves any more, and I will bless you and cause my face to shine upon you."

But with one accord they all exclaimed: "We cannot cease from chewing, snuffing and puffing—we are slaves!"

SUPPLEMENT.

And it came to pass that the women of the land began to use it; and they broke sticks and made little mops thereof, and with tobacco powder they did besmear their mouths. Then was to be seen a sight deplorable. Some it made hypocrites, for they did use it in secret. Some it made bold by its energy, to use it in defiance of decency, and the wishes of their friends; and they all did slobber and spit, and their mouths did show the spit thereof, with the unsightly dark stain around them, and they did run their tongues round their lips to clean them, and then they did spit again, and their handkerchiefs were defiled, and often times their clothes. Many grew sallow and husky, and tremulous, and said they were nervous, and had more trials than anybody, and died before the time, and bequeathed impaired constitutions to their children, and the world was cursed by this fashion exceedingly, and a sigh was raised by the thoughtful of the land; for the hurt of the daughters of the people was great.

And it was said, "What shall be done? Alas! what shall be done?"—*Methodist Protestant.*

BEYROUT.

This town is the seaport of Damascus, which is some sixty miles distant from it. It is the most important harbor found along the coast of Syria, from Alexandria in Egypt to the extreme northern boundary of the land. Beyrout is delightfully situated in a vast crescent formed by the Lebanon range, surrounded by magnificent mountains, and at the head of one of the most beautiful bays in the Mediterranean. It is built upon the slope of a hill, so that most of the houses command a good view of the sea. The population of the town is about 60,000. One-third of these are Mohammedans, and the rest Christians, Jews, and strangers. The population and business of the place are rapidly increasing. With its bustling quay, and crowded port, and large warehouses and stores, and beautiful suburban villas it is assuming every year more and more the appearance of a European town.

Of course the object of greatest interest in connection with Beyrout is the glorious range of Lebanon that stands full in view of the beholder here. I used to love, during our stay here, to go

out at the close of the day on the flat battlemented roof of our hotel, and enjoy the beauty and grandeur of the surrounding scenery. At such an hour Lebanon is one of the most striking objects in the world. It is impossible to describe the splendor of the sun, or the magnificence of the mountains, with its wondrous combination of light and shade. Hue after hue, and tint after tint arrest the eye, like the changing colors of the chameleon. It was impossible to stand there and gaze at such a sight, without quoting in application to it, the Scripture exclamation, "that goodly mountain!"

Beyrout is the centre of the missionary operations of the American Board in Syria. There is a fine church here with a good congregation. Another preaching service has recently been established which promises well, and may ere long call for another church in this city.

There is a Protestant College, of which the Rev. Dr. Bliss is president, with six ordained clergymen as professors, and a corps of six native tutors. Several other schools are also in operation here, sustained by Christian people in England and Scotland, as well as in this country. These agencies are producing a powerful effect on the minds of the population throughout the land.

And then the press too is lending its mighty influences to aid in this good work. The American missionaries have translated the entire Bible, and it is now issued in many editions either complete or in parts. An edition of the Gospel in raised Arabic characters has also been issued for the blind, at the expense of a benevolent English gentleman. They have prepared and published some sixty works, both religious and educational in their character; they also edit and publish a weekly religious journal, which has a regular list of over a thousand subscribers, with a constantly increasing circulation.

May God bless these agencies for the regeneration of Syria!—*Rev. Dr. Newton.*

REGENERATION APPLIED TO BAPTISM.

For sixteen centuries, men have been learning and teaching regeneration by baptism. That they are "illuminated," obtain spiritual sight, are born again new creatures, and made the children of God by holy baptism. I blame no one for believing as he is taught; for teaching what he believes, or for preaching to the glory of God and the salvation of men, according to his faith. Pointing out this mistake is not to reproach brethren, or the Church of Christ which suffers the error. Our blessed Lord knew that his twelve apostles, every one, during all his ministry in the flesh, expected him to be crowned in that day. He taught them better, but left to them the responsibility of studying the lesson. He told them that he should be rejected, betrayed, killed, and after three days rise again. This they could not comprehend at all. "For his kingdom is at hand; and if it come not here now, when and where will it come, and how shall we be with him enthroned in it?" They were allowed full liberty of opinion. This liberty is, and has ever been, the same with the ministers and teachers who have followed the apostles. Every one is responsible for his private judgment, and for his public teaching. All are liable to error of doctrine, to follow the desires of our own heart, and to depart from the faith, as Israel did. The visible Church is not an exception. Adhering to the form of sound words is safe. But by substituting others words, or by supplying a new sense to the old words, the visible Church itself is taken, as Eve was taken, and Jerusalem was taken—in the snare of the murderer, and must fall beside them, to rise no more in this world. But "in the regeneration, when the Son of Man shall sit on the throne of his glory," he shall reckon with his servants, and reward them in personality, if not as a Church polity also, at the resurrection of the just.

Holy baptism is the appointed sign of this faith in God and in regeneration, when all this creation here now lying in darkness, under condemnation of death and bondage to corruption shall be delivered into the glorious light and liberty of the children of God, and the same enemy which early persuaded all mankind to rise no more in this world. But "in the regeneration, when the Son of Man shall sit on the throne of his glory," he shall reckon with his servants, and reward them in personality, if not as a Church polity also, at the resurrection of the just.

And it was said, "What shall be done? Alas! what shall be done?"—*Methodist Protestant.*

GOODNESS AND GOOD EXAMPLE.

When the Holy Spirit was crowning the labors of Barnabas in Antioch with success, the historian thought it reason enough for the gracious results to say: "For he was a good man." It may sometimes be said, and justly too, in accounting for what has been accomplished by a certain individual: "He is a powerful man," "An eloquent speaker," "An earnest man," &c. But neither nor all of these talents will avail to produce any permanent influence, unless it can be truly said, first and foremost: "He is a good man." Let it be good as well as do good.—to be good that we may do good. And let every one of us remember that all unconsciously we are exerting an influence upon others, and that continually.

A POINTED ANSWER.

Dr. John Hall is reported to have answered the question, Is it right to dance? in this way: "If one should come to me with a conscience troubled about this matter, I should say, 'If you are truly converted to God you do not wish to dance; and if you are not, it is high time you were.'"

Married.

CARVER—BUSH. By the Rev. J. Zeigler, at his residence in Millsburg, Mr. Jacob Carver to Miss Eucetta Bush, both of Centre Co., Pa. [Time not given.—Ed.]

Business Department.

APPOINTMENTS.

Lake Village, N. H. Sabbath, June 15th. H. P. CUTTER.

New York, 229 Bowery, Sabbath June 15th. " 138 West 24th St., " 22d.

Albany, N. Y., 110 State St., Sabbath July 6th. GEO. W. BURNHAM.

FOURTH OF JULY MEETING IN KINGSTON, N. H.

This annual gathering will be held in the Chapel, near my residence, on the fourth of July, to continue over the following Sabbath. Elders Gunner, Haskell, and W. Burnham are expected to be present to preach the word.

This may be our last "Fourth of July meeting," and we trust it will be the best. Brethren, come to the feast.

F. GALE.

NEW HAMPSHIRE ANNUAL CONFERENCE.

The Evangelical Advent Conference of New Hampshire will hold its annual session at Lake Village, commencing Thursday ev'g June 19th, (instead of the 5th as formerly announced), 1873, at 7½ o'clock, to continue over the following Sabbath.

Every minister in the State, who is in sympathy with the faith we so ardently cherish, should be present—making sickness and death the only excuse for absence.

Brethren Shipman, Bundy and Eastman we hope to see on that occasion; while from Massachusetts and elsewhere it is expected that several will be in attendance. We cordially invite them. Good accommodations will be furnished for all. Come, do come.

O. G. SMITH, Secy.

